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THE CAPTURE OF CABUL.

ONCE more our troops are in possession of Cabul. The "mutineers," as they are called by foreign invaders—the patriots, as they probably call themselves—made an ineffectual stand at Charasiab, where they occupied a very advantageous position. But the discipline, the superior arms, and the more subtle strategy of the British forces soon decided the day against them, and they were driven back into the capital itself. The night coming on compelled General Roberts to delay the final assault until next morning; and meanwhile the Afghan troops, alarmed by a flank movement of cavalry towards their line of retreat, disappeared during the darkness, and made such good use of their time that only very small parties were captured. These, however, if we read the telegrams rightly, were put to the best use that opportunity permitted, by being shot to death in cold blood, as a signal illustration of British power and Imperial dignity. The news appears to give great satisfaction in many quarters. But for our own part we find ourselves wholly unable to share in it. For what is proved by this success? It is shown that our great and Christian nation can arm and drill and direct fighting-men much better than the Mahomedan Afghans. We cannot profess to believe that this is quite the sort of superiority Christ and His Apostles expected their followers to show when confronted with the adherents of a false prophet. After all it is mere superiority in brute force—just the advantage that tigers have over leopards, and wolves over foxes in the struggle for existence. But is this all that is meant by a higher civilisation? Is this all that was promised by the inspirations of Christianity? We do not for a moment impute such a monstrous error to our fellow-countrymen. They are possessed by the notion that barbarians must necessarily be fought with their own weapons, that they understand nothing but brute force. They must be subdued before they can be brought to reason. First knock them down, and then they will thank you for picking them up.

Now, we hear a good many ecclesiastical lamentations in these times over the progress of unbelief. But to our thinking no uncertainty about creeds can afford such deadly evidence of spiritual paralysis as that which is given by the prevalence of this thoroughly infidel feeling about our relation to inferior races. Let our bishops look to it. Could they not let Huxley and Darwin alone for a time, and turn their attention to the Moloch worship that has been set up in our midst? Alas! they themselves are found serving at its altars. It was said in old times that "the wrath of man worketh not the righteousness of God." But the belief of a large number of people in Christian England is the direct contrary of this. We are to "teach the Afghans a lesson." We are to "exact a vengeance that shall ring throughout Asia." Why, this is the mistake of all the dark ages, the bad inheritance that clings to us when so many other superstitions have been dissipated by the light of knowledge. It used to be thought that violence, reinforced by cruelty, was the most certain method of securing obedience and respect from inferiors to their betters. Hence the shocking punishments for treason and regicide. Hence Cromwell's truculent policy in Ireland; perhaps the one really dark blot upon his character. Hence the massacre of Glencoe. But in dealing with our own countrymen we have found that such policy is not only criminal but blundering. Like begets like, amongst passions as amongst all living things. Violence does not beget gentleness, nor hatred sympathy. Mutual confidence comes only from a conviction that there are common interests which both sides are sincerely desirous of serving. Therefore in dealing with disaffection and antipathy at home we have learned to trust to popular institutions and beneficent legislation—in other words, to moral weapons far more than to physical force. But where barbarous races are in question the notion still prevalent is that a spirited exhibition of severity and contempt is the only infallible method of securing a loyalty to our alliance. Yet it is hard to see what reason we have now given the Afghans for preferring us to the Russians. The latter are yet a long way off, and distant ills seem generally to weak natures preferable to those at hand. It was our unreasonable insistance upon an arrangement known by the late Ameer to be impracticable which compelled him to feel his way towards Russian support. And how have we mended matters by our violence? The British name is now vividly and freshly associated with invasion, slaughter, and destruction. The Russians on the other hand, whatever may be their conduct elsewhere, are newly associated in the minds of the Afghans with a friendly mission, and with the hospitality afforded to a patriot prince exiled and done to death by British aggression.

The pathetic rebuke "Ye know not what manner of spirit ye are of" is applicable to nations as well as men. We may not, as a nation, have been so much affected by Christianity as we sometimes think, but at any rate we have been lifted to a stage of civilisation in which the employment of savage methods is obviously incongruous with our aims, and can scarcely have the glamour of even temporary success. The Romans made their provinces tributary. For a long period of years Roman citizens were relieved from burdens of taxation, were even fed and provided with amusements at the expense of the provinces. There was some reason, therefore, in their desire for an extension of territory. But such a policy has become impossible to us. We may, indeed, cast on the Hindoo a portion of the costs of aggression which we ought to bear ourselves; but anything like a direct contribution from India in aid of our own taxes has long been out of the question. The advantages, if any, derived from our possession of Hindostan are indirect, dependent upon the prosperity of the inhabitants and their capacity to absorb our manufactures. For this purpose, and for the fulfilment of our civilising mission in India, peace and a reduction of armaments have become absolutely essential. But how is this possible with a hostile and chaotic Afghanistan on our hands? It is becoming plainer every hour that it is not merely with Cabul we have to reckon, but with a sporadic hatred like that of an aggravated swarm of bees. Each sting in itself may be slight, and each insect easily crushed. But the worry and the harass involve a terrible expenditure of energy; and this, of course, means a waste of money, which now in India is as exhaustive as a waste of blood. This is a state of things that is no doubt very vexatious to the authors of a spirited foreign policy. But it can hardly be remedied by angry cries of "No quarter," nor even by the most vigorous imitation of Tamerlane's treatment of his prisoners of war.

THE REMEDY FOR DISSENT—THE CURE FOR CHURCH DISCORD.

IN common with the mass of Nonconformists, we have been highly amused with the concern shown by the Church Congress for those outside the pale of the Anglican Church—that is, for the Dissenters, not the Absenters. "The Causes and Remedy for Dissent" was almost the first topic discussed by this peripatetic body; having been taken on the first evening, introduced by a bishop of the English Church, seconded by a canon, and supported by a High Church peer. This is not the first nor the second time that this question has been propounded to a Church Congress. But there are people whose sense of propriety is so acute that they have had the effrontery to think it might have been ignored on an occasion when the Congress was invading a stronghold of Dissent, and showing itself among a population five-sixths of whom are Nonconformists. Those who think it a grievance that Dissent should be classed with other hindrances to Church progress, such as heathenism and infidelity, should remember that a deceased prelate was less forbearing—for Bishop Wilberforce placed it in the same category as beershops. Surely however, nothing but burning sympathy for benighted Nonconformists could have induced so many prelates and dignitaries of the Church to travel all the way to remote Swansea in order to show them a more excellent way.

Putting aside questions of taste, *we*, at least—if we may say aught on the subject—do not profess to be squeamish in the matter. The Church of England is freely discussed week by week in our columns, and, indeed, its liturgy and ceremonials; its claims and operations; its relations to the population and its relations to the State, are criticised in all Dissenting assemblies. But then the right to do so is based on the fact that, being the State Church, it is *our* Church. It is sustained by public funds; its prelates are appointed by the common Government; its Prayer-book and Articles were ordained by Act of Parliament; its burial-grounds are a clerical monopoly; and the State recognises no other ecclesiastical body in the realm. Apart from the religious aspects of the question, it is an injustice to Nonconformists, and an injury to a nation which recognises in the abstract the principle of religious equality, that one particular Church should enjoy a monopoly of State privilege and favour. Hence we, in common with all Nonconformists, have a clear right, and are bound, to protest against such a system which concerns us as citizens, and so long as it exists. The respective critics do not, therefore, occupy the same ground. We object to an institution which, as long as Parliament upholds it, may be said to be common property. But the Dissent which our bishops and dignitaries so freely canvass and

want to absorb is entirely outside their sphere. It may overspread the land and confront them in every parish, but it owes nothing to the State, and has sprung up and spread in spite both of Church and State.

But here, perhaps, some qualification is needful. The Bishop of Winchester truly enough says that the Church of England is not a sect. It is *the* State Church, and why should we complain when its clergy, under the ægis of the law of the land, strive to make it national in practice as well as theory? Dissent is as much schism now, in a legal point of view, as it was two centuries ago; and when the Anglican Church says to Nonconformists, "Come back to the fold without concessions, for our position does not allow us to grant them," and good Mr. Cross reiterates the idea that the Establishment, because it is national, must go on making provision for the spiritual wants of the entire population, whether they want it or not, are they not strictly logical? It is the nation or Parliament that inspires both claims. Whether those claims are rational or absurd is altogether beside the question.

Coming down, however, to the actual facts before us, there is something a little incongruous in the invitation so graciously extended to Dissenters—though we hasten to say that it was made in a handsome manner and with honied accents. Looked at from the exalted and exclusive position of the inviters, it is natural enough; from the standpoint of outsiders it betrays either a complacency or an ignorance that is quite astounding. Again and again we have asked ourselves, in reading these unique debates—*Why* should Nonconformists conform to the Church and what *is* the Dissenting disease for which a "remedy" is so zealously sought? The great mass of them do not believe in the Divine origin of Episcopacy, to which they are asked to bow the knee, nor are they offered in the bosom of the Church that liberty which would satisfy their consciences. Though they substantially accept the same spiritual truths, the claims of their ministers could not for a moment be recognised as valid. Free Churchmen, who form what churches they please, worship as they please, build chapels as they please, and whose pastors are amenable only to their congregations or assemblies, are coolly invited to surrender all this in order that they may be identified with a Church divided into at least three parties, and torn to pieces by domestic strife, and of whom Canon Ryle said the other day at this same Church Congress:—"It is my deliberate conviction that if High, Broad, and Low Churchmen are sincere, outspoken, and hearty in their several views, *it is difficult for them to work comfortably together in direct dealings with souls.*" But is it not the paramount object of a Church to deal with souls? If not, why is the Church of England in existence? Yet this is the Church that Dissenters are invited to enter, and to surrender all in order that they may enjoy the inestimable privilege! The ludicrous aspect of the case comes out more clearly when it is remembered that those who are entreated to take this step form quite one-half of the worshipping population of England—five-sixths in Wales—and have some 20,000 places of worship scattered over the country, which they, though by no means the wealthiest class of the community, have erected and sustained solely by their own liberality.

Except on the theory referred to we are totally at a loss to understand what good can arise from the frequent ventilation of this quixotic proposal. It does not come from the Evangelicals, who might be thought to be most in its favour. It is the suggestion of the adherents of sacerdotal views, who by making it seem to place the Church before Christianity; who value Church authority more than spiritual life and freedom; who have resuscitated mediæval ideas of religion that are getting nearer and nearer to downright Romanism; and whose training has led them to exalt forms, sacraments, external uniformity, and priestly assumptions far above that free action of individual souls which leads them to embrace and act upon the precepts of Christianity. A Home Reunion Society actually exists in order to carry out this amazing project, and has actually raised 170*l.* to carry on its mission. Of course the movement has done nothing, and can do nothing, to bring about that ecclesiastical unity at which it aims. The entire spirit of the age is against it.

While this movement is complacently set agoing to bring back Dissenters, we are assured, on the most competent authority, that nothing but the tie of State connection prevents the Anglican Church from falling to pieces. "Our internal disunion is the stock argument against vital Christianity among the masses. If disestablishment ever comes (and come it will, many say), the Church of England will infallibly go to pieces, unless the great schools of thought can get together and understand one another more than they do now. A house divided against itself cannot stand. A self-governing Church, unchecked by the State, with free and full synodical action, divided as much as ours is now, will most certainly split into sections and perish." These are the words uttered less than a week ago by Canon Ryle in the presence of all these champions of reunion. Was there ever so ignoble an admission that the tie which binds together the several sections of the Church, is not common aspirations and sympathies, but common interests! And, added this outspoken but inconsistent divine, "We may buy gold too dear, and we make an enormous mistake if we barter away one jot of the Gospel for a mess of pottage under the name of unity." What Canon Ryle points to as a possibility, his own confession admits to be an actual and present fact. The Anglican Church can, indeed, boast of nominal unity, but the practical value of that unity is so small that its several sections must not, we are told, act together for the spiritual good of the community! If so, would not disestablishment be a more effectual cure for this grievous scandal than any scheme of comprehension which would only aggravate the evil?

THE ANGLICAN CHURCH IN WALES.

A Church Congress meeting in Wales naturally finds itself confronted with some very awkward questions. The Anglican Church is by law established in Wales as well as in England. In other words the Government is bound to assume that it is the Church of the people, and to see that the ancient endowments, left for the spiritual and temporal benefit of the whole population in particular parishes, are applied to the advantage, or left to the management, of the privileged denomination. But apart from all abstract theories on Church Establishments in general, this arrangment is open to an objection which a Church Congress meeting in the Principality could not with decency ignore. For, as a matter of fact, the Anglican Church is *not* the church of the Welsh people, and has not been so for a hundred years past. As to what may have been the case in the days of our great-grandfathers, that is a question undoubtedly of antiquarian interest; but we are not disposed to attach very much practical importance to it. Clerical antiquaries at Swansea were of opinion that previous to the middle of last century the Anglican Church might fairly claim to be considered the Church of the people. We, on the other hand, might think it more correct to say that in those days the people had no Church at all. But let that pass. The main point is that, according to the admission of the Dean of Bangor, whom no one contradicted, out of about a million Welsh-speaking people, at least 800,000 are "attached more or less closely" to the 3,000 Nonconformist chapels, which, as regards their spiritual work, are entirely independent of State patronage and control. Therefore, so far as the Government is bound to assume that the Anglican Church is the Church of the Welsh people, it is bound to assume a lie; and this must necessarily be a source of discomfort to men like the clergy, whose life's mission it is to advocate the paramount authority of truth. Indeed, the tone of the Congress in the section where this subject was discussed showed that it was so.

On the other hand, we cannot say that the real significance of the facts was at all recognised. The Welsh chapel may not be an artistic addition to the natural scenery amidst which it is reared, but, *pace* Mr. Matthew Arnold, it has an inner beauty which no cultured spiritual sense can ignore. It represents the sacrifices made by a poor and unprivileged people in response to a successful appeal to their religious nature. It is the earthly centre and source of moral aspiration, devout feeling, and sacred sympathy, to some hundred families, chiefly of the labouring class. It holds a confederation of humble benevolence. Its services are adapted to the felt needs of its builders and sustainers. It stimulates intellectual cultivation, such as may, indeed, excite a smile among the spoilt exquisites of euphuism, but constitutes nevertheless a hard-earned, and therefore genuine, advance in mental dignity. The Bible-classes, the choral unions, and mutual improvement societies of the chapel have created in Wales a popular literature, and a skill in vocal music, such as is shown by no other district of similar disadvantages throughout the whole world. The chapel is a place of mutual council about common interests, where the discipline of self-government is practised, not always, it is true, with success, but still with the general effect of fitting the lowliest citizen to take his part with something of independence and intelligence in political questions. We have no hesitation in referring to this as amongst the beneficent results of Nonconformist activity in Wales. For though we should strongly deprecate any alliance of political party feeling with sectarianism, we hold it to be an indisputable advantage of Christian culture that the members of free churches should bring the best results of their training to bear on the discharge of their public duties as citizens. Now the centres of such activity in Wales are not exceptional, not aggregated in special localities, or confined to urban populations, or created by patronage. They are found everywhere, in the remotest villages, or even on the lonely mountain side at some meeting-place for scattered cottagers, as well as in the prosperous towns. They are the creation and the property of the people. They are the concrete manifestation of universally diffused convictions. They are the monuments, not of a dead superstition, nor of the benevolence of a few pious founders, but of the victory of a living faith in the hearts of a whole people.

Such a phenomenon surely requires a generous recognition even from opponents. But we scarcely think this was accorded by the Church Congress. The Dean of Bangor did indeed pay a tribute to the zeal and success of "Dissenting" preachers. But his lame groping in antiquarian darkness was almost an insult to the living interests with which he had to deal. The very title given to the subject of discussion, "the condition of *the Church* in Wales"—the italics, of course, are our own—was a proof of the incurable prejudice which unfits any clergyman, except one in a thousand, for dealing with the matter fairly. It is a fundamental point with them that their denomination is the only true church in the country. And, therefore, every departure from it has to be explained by some weakness or depravity, or else, if the good accomplished be undeniable, it has to be treated as a mystery of Divine Providence. The obvious fact that freedom from form, non-liturgical services, the absence of a hierarchy, an approach to the equality of a primitive Christian brotherhood, fiery preaching, and spontaneous prayer are better adapted to the genius of the Welsh people than Anglicanism can possibly be, is set on one side or ignored, while learned masters in Israel go groping amongst the ghosts of the Council of Arles, or of "theosophical Druids," to explain why John Jones and William Williams, being hot-headed and warm-hearted Welshmen, insist on going to chapel rather than to "church." It is only another instance of the singular inability of ecclesiastics to face the most characteristic facts of modern life. They can court prejudices and adapt themselves to superficial tastes, but freedom of private judgment, spiritual equality, and self-government they cannot or will not understand.

LIBERTY *VERSUS* CREEDS.

The Rev. George Gould has rendered timely and efficient service to the cause of freedom by the disconrse which he delivered last week at Glasgow from the presidential chair of the Baptist Union. A less courageous man would have found it difficult to resist the temptation to be silent on points of difference between his own denomination and the Presbyterian Churches of Scotland, while a man with less breadth of sympathy and catholicity of spirit could not have discussed moot points without offending against the charity which thinketh no evil of a Christian brother. Happily Mr. Gould was equal to the occasion. He defined and justified the precise position occupied by the churches with which he is so honourably associated, but in such a manner that the most rigid disciple of John Knox might have listened to his statements and arguments with intense interest and unruffled mind. We are not sure that the Baptist denomination is quite so singular as he affirms it is. "The basis of church-membership with us," said Mr. Gould, "is a personal faith in the Lord Jesus Christ." And, he added, "there is no other denomination of Christians which thus makes a personal faith in the Lord Jesus Christ the condition of enrolment among its constituent members." Is it so? A Pædobaptist Congregationalist insists on this truth with as much emphasis and earnestness as his Baptist neighbour. Churches of both sections of the Congregational body, as do some other Free Churches, admit candidates for fellowship "one by one," requiring of each a credible profession of discipleship to the Lord Jesus Christ. It is to a corollary of this requirement we desire to call the especial attention of our readers. One of the logical and necessary consequences of demanding an avowal of loyalty to Christ as the condition of church membership is the renunciation of authority, that the individual believer may be left free to render undivided and unreserved allegiance to his Saviour-King. Mr. Gould seizes on this peculiarity and contrasts it with the opposite system of imposing on ministers subscriptions to creeds and formularies. He raises the question of "the comparative value" of subscribing and not subscribing to Articles and Confessions of Faith. In what way have the two systems worked? Is there more unity of belief and uniformity of opinion in the churches which require subscription than in the churches which make no such requirement? The inquiry is needed, and we trust it will be followed up with all diligence and faithfulness.

It is proven beyond the possibility of refutation, and on the showing of all the schools of thought within the Church of England, that the State has egregiously and obviously failed to secure by subscription to standards, either uniformity of belief or unity of spirit among the clergy. Mr. Gould, indeed, stated that during the seventeenth and eighteenth centuries "the general tone of teaching, for a large part of that time, was in direct opposition to the Articles which the clergy had subscribed, and that the Gospel of the grace of God was scarcely to be heard in any parish church throughout England and Wales." Nor is there less divergence from the Standards in the present day. The Prayer-book is accepted by every clergyman. Each minister of the Established Church has subscribed to the same Articles of Belief. But no fair controversialist would assert that Dean Stanley and Archdeacon Denison preach the same doctrines or agree with one another in formal statements of doctrinal truths, nor could he show that Mr. Mackonochie and Mr. Joseph Bardsley are at one as to the forms of worship most useful to the devout and most pleasing to the Divine Being. We say nothing against mutual toleration. The only point we desire to emphasise is that the Acts of Uniformity, which make subscriptlon compulsory, have completely failed, and are a dead-letter, except in the case of men of extremely sensitive consciences and of scrupulous loyalty to truth. It is clearly inconceivable that the authors of the Thirty-nine Articfes, and the compilers of the Book of Common Prayer should have meant to embrace all who subscribe to these standards, or that they intended them to bear the various interpretations put upon them by Broad Churchmen, Ritualists, and Evangelicals. The 14 Car. II. cap. iv. sets forth "that nothing conduceth more to the settling of the peace of this nation (which is desired of all good men), nor to the honour of our religion, and the propagation thereof, than an universal agreement in the public worship of Almighty God." The 13 Eliz. cap. xii. is no less explicit as to the desirability of sameness in opinion, reciting the fact that the Articles were provided "for the avoiding of the diversities of opinion, and for the establishing of consent touching true religion." Is there "universal agreement in the public worship of Almighty God"? Has law prevented "diversities of opinion" in the Establishment, or established "consent touching true religion"? The Acts of Uniformity have totally and miserably failed of their object. Mr. Gould apparently thinks that there has been as decided a failure among Presbyterians. "I believe," said the President of the Baptist Union, "that subscription to the Westminster Confession must be admitted to have secured no greater uniformity of Evangelical teaching throughout Scotland during the past two centuries." We question whether the failure has been or is as complete in Scotland as in England. There is less difference in religious beliefs and more agreement in forms of worship in Presbyterian Scotland than in Episcopalian England. And yet the Confessions and catechisms of Presbyterians have not only not secured uniformity, but have frequently failed to keep subscribers true even to the chief doctrines prescribed. The older Presbyterian congregations south of the Tweed, notably in Manchester and Liverpool and elsewhere, illustrate the impotence of creeds. Confessions and catechisms notwithstanding, the ministers of many of these congregations gradually lost their hold on the doctrines and polity so dear to John Knox and all Scotch reformers, until eventually Presbyterian pulpits were occupied by preachers who denounced the Westminster Confession and rejected almost every doctrinal statement in the Larger and Shorter Catechisms. It is difficult for a stranger to determine the extent to which a nation or a people remain true to their traditions. So far, however, as we can judge, the more active and speculative intellects of Scotland, especially among young men, are disposed to break loose from the somewhat tight grip of the Westminster Confession. There are signs that the Standards are losing their influence, and though still the great majority uphold their authority, time is apparently on the side of dissentients. The future seems to be theirs. Each year broadens the sympathies and widens the toleration of Presbyterians. The Confession and catechisms keep their place because the chief guardians of orthodoxy are content to be blind and deaf to much which under other circumstances would call for trial and condemnation. We think Mr. Gould made good the position that the non-subscribing churches have found the surer and more excellent way of securing agreement in faith and worship, and of promoting brotherly love and mutual helpfulness. There is less divergence in the manner of worship among the non-subscribing than in the subscribing churches. Baptists and Congregationalists are more nearly agreed in their religious beliefs than are Episcopalians, and as much so as are Presbyterians. "The tendency of discussion amongst us," said Mr. Gould, "is, I think, to narrow the divisions which exist." Amongst subscribing churches it increases the divisions. "No one is so foolish nowadays," it was added, "as to expect subscription to Articles to secure union, amongst those who subscribe them, in any belief therein defined, or for any purpose than to maintain the ecclesiastical corporation to which they belong; whereas the non-subscribing Congregational churches are expected, on all hands, to 'contend earnestly for the faith once for all delivered unto the saints,' and to 'endeavour to keep the unity of the faith in the bonds of peace.'" Nor is the expectation disappointed.

The churches represented at Glasgow last week and this week at Cardiff are set for the defence, and maintenance, and propagation of these great principles. There are higher aims and nobler work we readily confess. To reclaim the drunkard, to persuade the dissipated to be saved from evil and to be numbered with the children of the good and holy Father, to lead all who share in the bounties of Providence to Him whose grace and favour are better than life, must ever be the chief object of a true and living church. But thus much accomplished—the work of redemption and reconciliation effected—these churches should bear a clear and forcible testimony to the authority of the one Lord, and to the right of every disciple to liberty from human restraint. In certain quarters the Church is exalted above Christ. Tradition is placed higher than the Bible. The Prayer-book too often takes the place of the sacred Scriptures. If human Standards are substituted for the Divine Gospel, and if subscription to a creed is urged when discipleship to the Lord Jesus Christ should be the sole demand, what can be looked for but a worldly community? The only centre of spiritual unity is a living Lord, and the one bond of Christian fellowship is faith in Him. We thank Mr. Gould for his address, because he insisted on this truth, expounded it with rare ability, and enforced it with equal power. It is refreshing in these days of suspicion, when even strong men tremble for the ark of God and write and talk as though doubtful of the issue of conflict between truth and error, to find the president of the Baptist Union renouncing creeds and confessions as "antiquated and unnecessary," and testifying, "We find the use of 'the law of liberty' sufficient to regulate our movements, and to secure a general coincidence in our belief and teaching. What need we more? 'To our own Master we stand or fall!'" So long as the Free Churches are loyal to this sentiment they have a message which the world waits to hear. Let there be an honest and generous recognition of the validity of the claim to Christian fellowship of every man who makes a credible profession of discipleship to the Lord Jesus Christ; an earnest and emphatic renunciation of authority over his faith and of the least desire to visit him with ecclesiastical or social penalties because he cannot pronounce the favourite shibboleth of a school or a sect; a sympathetic and trustful hope that the Divine Spirit will guide every inquirer into all the truth; and, above all things else, individual loyalty, first to conscience, and then to the Lord, before whom every enlightened conscience bows, and differences will diminish and agreement increase. An independent study of the words of "the Only Wise," combined with discipleship to the teacher sent from God, will bring Christians nearer to one another, because nearer to "the truth." When submission to Christ shall be to all believers what subscription to creed is to many, conformity to His will cannot fail in securing oneness between those who are disciples of the same Lord. "One Lord" is the condition—precedent of "one faith." For many centuries the Churches of Christendom have been attempting to secure unity in the faith of Christ through uniformity of belief about His teaching. Is it not time to revert to the Divine method, and to seek uniformity in belief through a common faith in the Master of all disciples? A living Christ is an infinitely greater power than a dead creed. He has called men to liberty, and therein every Christian should stand fast.

THE NEW CEMETERIES ACT.

Last week we gave the remarks of the Bishop of Carlisle on this subject at the Diocesan Conference, and we now quote from the *Guardian* the speeches of other members of the Conference on the subject:—

Canon Dixon: It might be doubted whether the nation would bury itself as cheaply as the Church used to bury it. That was a point of the controversy which had not been sufficiently brought forward. The Church fees are extremely low in the case of burial. In some of the parishes around him the parson's fees for a burial were a penny—(laughter)—in others sixpence, and sometimes they rose to 2s., 3s., and perhaps 4s. These fees were understood to be paid not for doing the service, but for breaking the ground of the freehold, and really constituted the nominal price paid for a grave, and it might be much doubted whether a grave would be provided as cheaply in a rate-provided cemetery.

The Rev. W. A. Matthews inquired whether the sanitary authority could open a cemetery and not close the churchyard. The President (the Bishop) said that his impression was that it would not be necessary to have the churchyard closed if the Act was put in force. Mr. Whitwell, M.P., on being appealed to upon the point, said this was a sanitary Act only, and he trusted it would be considered as such, and that the community would not carry away the idea that secretly Parliament had passed an Act for one purpose which was intended for another. If it should prove to be beneficial in other ways, they must take them to be collateral advantages. Sir James Ramsden said that the graveyard first must be filled, or no movement could take place. It must be insanitary.

Canon Simpson said there were many grounds on which a burial-place might be closed. In the first place, a grievance must be proved, and when that was done the Local Government Board would take steps to close the graveyard. Some such power had already existed, but the great feature of the Act was that the power of providing cemeteries had been transferred from the parochial vestries to the sanitary authorities, which, as they knew, would take action more readily than the vestries. But the sanitary authority would not feel justified in spending the public money in this way without a necessity being proved, and when that was proved it was their business to supply what was needed.

The Rev. T. J. Cooper hoped his clerical brethren would not be in a hurry to adopt the Act, as he knew from experience that the association of the burial-place of the parish with the parish church was often a tie which drew people to church who might otherwise not go there.

It will be seen that the clerical speakers did not show any enthusiastic desire to have the Act put in operation; and that two of them rather threw cold

water upon it than otherwise. It will also be observed that the two lay speakers insisted that the Act should be regarded only as a sanitary one. Sir J. Ramsden is, however, mistaken in supposing that "the graveyard first must be filled, or no movement could take place It must be insanitary." That is so, on the face of the Act, no doubt; but the circular of the Local Government Board puts a wider construction on the Act, in saying that "instances may exist where, in deference to the wishes of the inhabitants, it may be expedient to provide, in accordance with the policy of the Burial Acts, a cemetery in which persons of different creeds may be buried with their own religious rites." But it may be doubted whether the courts would uphold the *compulsory* powers of the Board in such cases.

A very important point raised by the Act is the mode in which the cost of the new cemeteries will be defrayed. It will, of course, come out of the rates, but the Public Health Act—which was passed for general sanitary, and not for burial, purposes—makes an important distinction between "general expenses" and special expenses, which considerably affects the local ratepayer, and which should be clearly understood by those who are asked to put the Act in operation. This is clearly pointed out by a correspondent, who says:—

In the case of a rural sanitary authority it is provided that the expense will come under the head of "general expenses," to which *each parish in the district* (however extensive that district may be) is required to contribute its share, in proportion to its rateable value, and although it may, and probably would, not derive any direct benefit from the provision made. It is true that the Local Government Board *may*, upon application, order the cost to be a special expense upon the parish in which the burial-ground is provided, and then the cost would be defrayed by the parishioners for whose convenience the expenditure was incurred. But in that case the *land* and *tithes* would be rated at *one-fourth only* of the usual assessment! The legal presumption is, however, in favour of the charge being a *district* one; and as it would be obviously unfair that parishes not beneficially interested in a new cemetery should be compelled to contribute towards its construction and maintenance, it may be assumed that the Act will not come into general operation unless, in such cases, the powers of the Local Government Board to make the cost a special expense are generally exercised.

Commenting on the new Act, and the circular of the Local Government Board, the *Baptist* writes:—

Of course, all this is precisely what was only to be expected from a Local Government Board under the direction of the existing Government. We may be sure that all the powers given under the Act will be used in every way for the advantage of the dominant sect, and for the promotion not only of the avowed purposes of the Act, but of those also which it was sought for a time to conceal. Happily, there are a great many parishes in England where the power is not wholly in one set of hands. It may turn out to be as difficult to carry a Church-rate under the name of a burial-rate as it was to carry out the law which for a dozen years has been repealed. At any rate, "to be forewarned is to be forearmed." We all understand now that the battle which has been fought hitherto in Parliament will have to be fought henceforth not in Parliament only, but likewise in the parish vestries. This may change the character of our campaign, but it will not affect its object, nor, as we believe, its issue. Wherever cemeteries are needed for "sanitary reasons" none can be more anxious to promote them than ourselves; indeed, the modern cemetery system is much more indebted for its existence to Dissenters than to Churchmen. The latter have been usually much more careful to conserve their own property than to consider the interests of the thousands by whom they are surrounded. To sanitary considerations, therefore, when they are presented to us, we shall always be prepared to listen; but we are not to be cajoled into accepting ecclesiastical considerations for sanitary, nor into working for the advantage of a church or a clergy under the belief that we are working for the whole people. Only one thing can prevent the conflict which seems to us to be impending, and which is on every account to be so seriously deprecated, and that is the speedy passing in its integrity of Mr. Osborne Morgan's Bill.

Dr. de Jongh's Light-Brown Cod Liver Oil.—Its Unequalled Efficacy in the Wasting Diseases of Children.—Dr. G. Saunders, C.B., late Deputy-Inspector-General Army Hospitals, Superintendent London Medical Mission, writes:—"I have used Dr. de Jongh's Cod Liver Oil extensively among the sick poor of St. Giles's, and consider it a valuable remedy, especially in the Wasting Diseases of Children. Dr. Stavely King, Physician to the Metropolitan Free Hospital, writes:—"I can very conscientiously testify to the superior qualities of Dr. de Jongh's Light-Brown Cod Liver Oil. I have employed it with great advantage in cases of mesenteric and pulmonary tubercle, and in the atrophic diseases of children." Dr. R. C. Croft, author of "Handbook for the Nursery," writes:—"I have tried Dr. de Jongh's Light-Brown Cod Liver Oil, and find that it contains all the properties which render the Oil so efficacious. I find, moreover, that many patients prefer it to the Pale Oils, and are able to retain it more comfortably. It is almost a specific in many of the diseases peculiar to infancy and childhood, and I have seen marked benefit produced by its use." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[Advt.]

Literature.

"THE VILLAGE LIFE."*

This is a poem which is not likely to receive nearly so much praise as it deserves. It will, we fear, be too readily set aside as one of those descriptive poems for which Scotchmen have a peculiar weakness. But, though it contains descriptions, it is not a descriptive poem—its interest rests rather on its thought and its character. The author might, we think, have in some small points improved it—lines here and there are a little rough; but these faults will, we are certain, be readily overlooked by those who can appreciate quaint humour, insight, knowledge, and the power of investing very ordinary persons with all the interest of those grave discussions which nowadays form so essential a part of the occupation of the learned and scientific world. The author has imagination enough to realise the type, and by a few touches to bring him before the mental eye, clear and unmistakable. Those who know Scottish village life will be able to say in reading, "Well, that is just so-and-so." Had it not been for the author's power of uniting his little Scottish village world with all the great questions of the time, his poem would have been tame and limited in scope. As it is, he has shown keen dramatic instinct, wide range, and subtle intellectual sympathies in presenting to us, in so simple a style, so large and contrasted a group. For there is the doctor, who leans to Darwinism and Evolution; the squire, who studies art and is taken up with Burne-Jones and Whistler, with Swinburne, Morris, and Rossetti; my lady, "who cannot change, and take in new views that breast the modern time"; the schoolmaster, who was faithful in observance, though his "mind was with the older gods"; the blacksmith, "stern in his ways as ought to be the father of a filling house"; the parish clerk, "whose ways were in the other world"; the beadle, whose public day was Sunday; the old professor, who dearly loved his rod, and what Izaak called the "gentle sport," and likewise to—

Compare and analyse and stalk
Ideas to their subtlest lair.

All are distinctly outlined; we can almost see them moving amid their proper surroundings. There is no vague rhetoric; each line is meant to emphasise some detail, to impress the better on the mind the "very form and pressure" of the figure brought forward. Additional polish might have made the poem more popular; it could hardly have made the portaits more real. A few passages may help to justify these words of commendation. Here is the author's report of the smith's religious views:—

A man of great renown the smith,
His ready tongue, his arm of pith,
His rugged face, his honest eye,
His pride, untouched by vanity,
His sturdy reasonableness, the stand
He takes for doctrines old and grand,
Make him the village head and chief.
Some glimpses of the newer light,
Some glimm'rings from the science sphere,
Some crude conceptions, caught in brief,
Of the new Faith and the new Sight,
To Evolutionists so dear,
Had reached him. But think not that these
Disturbed the adamantine base
On which his faith is founded fast.
Why, is he not a Calvinist?
Believing in th' Eternal Will
Whose purposes the worlds fulfil,
Order, and law, and Will Divine
Were one to him; and God's decree
The root of a vast living tree,
Branching and intertwisting wide,
And filling all the ages—still,
A growing trunk whose mystery
Was solved by the ascending sap
From fountain-thought of Deity.

Let this description of Willie the Beadle stand as a companion picture:—

Sunday is Willie's public day,
The parson does not feel it more.
Betimes he's at the church and sees
That all is so disposed to please
The pastor and the people well;
Then when the flock no longer stray
Around, but all have passed the door;
When coughs suppressed distinctly tell
Of forced devotion, he appears
With Bible on his outstretched palms,
And on its top the Book of Psalms.
He mounts aloft the pulpit stair,
And lays them down with pious care;
A moment looking round with grave
Wide eyes upon the pews; and then
Descending slowly, seeks again
The vestry, to return as brave
Behind the parson, banded, gowned;
The beadle shuts the pulpit door,
His duty for the moment o'er.
Perhaps in the short interval
Between the sermons, he will pass
Among the people, spread around
The gravestones in the lusty grass,
And chat with gravity, recall
Old sermons, old divines and sound,
And half sincerely make lament
Of Scotch theology's descent
To Broad Church doctrines, vague and crude.

Then we have a sketch of the doctor and his theories of matter, &c.:—

So to the village *savant* seemed
The universe. It wholly teemed
With forces ever moving on,
Passing into each other fast,
Forming, reforming, and no place
He found for spiritual life or sphere.
What was *his* life but a result
Of countless causes, dating back
From unknown ages, when a flash
Electric smote sea-ooze, or when
Some combination rare of parts,
That quivered on the brink of life,
Evolved a sentient movement far
Extending in its potency
And opening promise of himself?
The long life process he could track
With fearless Haeckel; from the sac
Of protoplasm, early dawn
Of organ, rising slowly up
To worm life in its various forms;
Through worms to the acrania,
The skull-less type, that shadow out
A coming backbone; to the fish
Primeval in the ancient seas.
From fish to the amphibia
And brutes warm-blooded, giving suck,
And feeding in the forests fair
That covered all the early plains—
Pouched animals, whose latest home
Is in the wild Australian bush.

The old professor can so far meet this mode of reasoning:—

How grimly the professor puts
This new form of philosophy!
But he will ask how comes the thought,
The product of a nice machine,
To think about itself, to know
That it is simply a machine?
The brain is swept o'er by a wave
Of the nerve force, and instantly
Thinks out an action and decides
How it shall send its message on,
Whether as blow, or stormy word,
Whether as hug, or brutal kick;
What is it that decides?

Ah, well!
That is a difficulty; but then
The mind is more than a machine;
It grows, and has inherited
Many great powers and attributes,
Has much now that it once had not,
Is a development, in fact,
From weak sensation up to will
And consciousness.

Scarcely, we think, does this modest, but truthfully descriptive, volume deserve the fate which its author half wistfully anticipates for it in his preface, when he writes:—

Dead books lie dead; or at the most
They only reappear again,
From long forgetfulness uptost
Like corpses from the troubled main,
To strand upon a distant coast
And seek a second burial.

Go then, thou little book of mine,
And add a new grave to the dead,
"Unwept, unhonoured," and unread,
Save by thine author, who in vain
Will look for fame from worth of thine.

The lives of books, like lives of men,
Are short and long, are fast and slow,
But die they must, or soon, or late;
And even those that seem to grow
In beauty with the centuries,
And barely show the touch of age,
Are not immortal, cannot be.
Decay will come by sure degrees,
And at some distant future date
The now strong-hearted living page
Will find its everlasting sleep
Upon the ever-rising heap
Of waste, that Time behind him leaves—
The Age's mighty Dust-bin—not
Before its purpose is fulfilled,
And its last lesson man receives;
Absorbs and grows from, and forgets.

* *The Village Life.* (Glasgow: James Maclehose.)

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*A NOVEL OF CHARACTER.**

This is a novel of remarkable power. The interest is not only well sustained, but it is admirably graduated, growing as one passes from chapter to chapter. And this without the aid of overdone incident or of affected sensationalism. The main complications are skilfully prepared for; we recognise a great growth in constructive power as well as in knowledge of character and in simplicity and force of style. The work, in spite of the variety of character and the effective contrasts, has a true unity; one part is not independent of another—no loose threads betray haste or imperfect realisation. From first to last this unity is maintained, and if we have here more of subtlety and of atmosphere than in any of the author's former novels, she has lost nothing in direct and effective presentation. Nor has she lost anything of her fresh and vigorous descriptive skill. Little bits of landscape are painted as though in delicious water-colour tints, showing such faithful observation and love of

* *Madge Dunraven.* A Tale. By the Author of the "Queen of Connaught." In Three Volumes. (R. Bentley and Sons.)

nature as will certainly make the reader a loser if he skip little passages of a kind that are sometimes only too justifiably hurried over in much of our present-day fiction. Though the author has done wisely in introducing us to some of the rarer types of Irish character which she knows so well, the novel is not Irish in its scenery and general colouring. Very happy was the idea which led the author to the plan of transferring her Irish hero and heroine to English soil, to show the effect on them of English habits and opinions. Mr. Dunraven, who has just lost his wife, has agreed to come to England with his son and niece, in order to relieve the burden that lies on his encumbered estate, and he settles down in a little cottage near to the residence of his brother-in-law, Mr. Aldwyn, a rich rector of the Church of England. Conn, his son, is a stalwart, handsome youth, fond of the gun and fishing-rod, who finds but a poor outlet for his energies in the work to which he is destined by giving certain aid to his father in assisting the rector. As for Madge, we love her from our first glimpse of her, as she moves so gracefully, despite her disregard of conventionalities—"with nothing on," as Lord Rigby's gamekeeper says—meaning that she was guilty of the innocent enormity of walking in the meadows barefooted, while her uncle scandalises his relative by dancing with rude peasants on the lawn in front of his cottage, leading them to remark that "They can't be gentlefolks, because gentlefolks could not be so koindly to *we*, and wouldn't dance wi' the loikes o' *we*." As for Conn, he soon gets into enmity with gamekeepers, and also by the same process forms a friendship with a ward of Lord Rigby, which really leads to one of the most original bits of love-making we have ever read; while Madge, by her quaint honesty, her unaffected beauty, and downright goodness and charity of nature, unknowingly wins from that fine lady at the castle the heart of her erewhile cold and rather cynical cousin, George Aldwyn, to whom, merely for reasons of convenience, she had been engaged. The murder of Lord Rigby (of which poor Conn was accused, and with no little show of presumptive evidence) does not a little to bring out effectively the true characters of all the leading persons. It raises the little Madge into a heroine indeed—the girl seems to spring in a moment into ripe womanhood under the pressure of a great sorrow and the burden of a secret wrested from her by an appeal to her humanity. Her tongue is tied when a word from it might relieve her brother; yet the word remains unspoken till, under the influence of her true nobleness, the real criminal gives himself up, acknowledging that he does so to save her from suffering. The peculiar effect which George Aldwyn's devotion to Madge soon comes to have upon his character is one of the most original things in the novel, as it is perhaps the most skilfully handled. He remains the same man; yet he undergoes a profound change—such a change, however, as life luckily has often exhibited. We must not, in justice to the author, do more to outline the story, but can assure our readers of a great enjoyment in the perusal of it. It is in no sense the ordinary society novel; but brings us into contact with fresh characters, each of whom moves freely in his own sphere, and yet deeply influences each other's fate and happiness, suggesting the wonderful affinities and compensations which human relations everywhere reveal. We cannot part from the book without giving a specimen, however inadequate, of its style. Here is a portion of that most striking scene between Madge and Miss Rosamond Leigh, when the latter, to save what *she* thinks her good name, denies her secret meetings with Conn:—

"I have come to ask you what you can do to help my cousin Conn?" asked Madge.

"Your cousin?" repeated Rosamond, with lips as white as her white cheeks, while Madge continued in the same tone, still with her dark eyes fixed upon her companion's blanching face.

"Yes, my cousin was arrested two days ago; he is in prison now. They say he murdered Lord Rigby, but you know that what they say is false!"

She paused as if expecting her companion to reply. But Rosamond was silent, so silent, so moveless, she seemed suddenly to have turned to stone. She heard her own heart beating, she heard the clock which stood upon the marble mantlepiece ticking with a faint far-off sound; she heard the low sighing of the wind as it crept through the open window, rustled the heavy velvet curtains and passed on. She opened her cold lips, but she uttered not a word.

"Do you not understand?" continued Madge, pained and puzzled by the other's silence. "That night when Lord Rigby was murdered my cousin happened to be close to the spot where he fell. They arrested him and accused him of the murder—but, of course, he is as innocent of that deed as either you or I."

"Yes," returned Rosamond faintly, "I believe your cousin *is* innocent of this terrible crime!"

As she spoke she turned her head aside, for, heartless as she was, she could not bring herself to look unmoved on the agonised face of her companion. Madge's cheeks were now as deathly white as Rosamond's, her trembling hands as cold. She came up close to Rosamond, and spoke in quick trembling tones.

"*Believe?*" she said, "do you not know that he is innocent? Can you not prove it, and by so doing force them to set him free?"

Rosamond raised her head, and looked for a moment straight into Madge's eyes. As she did so her heart seemed suddenly to still its beating, for in that moment she learned the terrible truth. The secret of her connection with Conn Dunraven was a secret no longer. Madge knew, and since she herself had not told her, she must have learned the fact from her cousin's lips. Rosamond did not tremble now, nor did she feel any further pity for the girl who stood before her. She set her teeth in determination, glanced proudly into Madge's face, and answered firmly,

"Really, Miss Dunraven, I do not understand you. How am I to prove that your cousin is guiltless? I believe in his innocence, but that is all!"

"Was he not with you alone that night? Was it not to meet you that he went out into the woods? Can you not say that and more? That he never in all his life harboured a cruel thought against Lord Rigby?"

"And you would have me tell all these untruths, cast this black suspicion upon myself, to save your cousin?"

"I would not have you tell one untruth!" returned Madge, "I only want you to be just. I know Conn left the house that night to meet you. If he met you, if he was with you when the murder was committed, why should you be afraid to speak and save him?"

"Ah! that is just it," returned Rosamond faintly; "if all these statements of yours were true, why should I hesitate to substantiate them? But since they are entirely false, I really cannot see what all this has to do with me."

The next extract shall be a very suggestive little picture:—

With the setting of last night's sun the last day of summer seemed to have waned; an autumnal spirit had set in, bringing with it a new sense of calm to wood and water, and drawing cool subtle scents from valley and hill. In a clear sky above them sailed the harvest moon, shining upon wood and water, upon the cornricks, the meadows, and touching with tremulous silver the peaks of the distant hills. In the trees that shadowed the roadside the breeze made soft murmurings such as lovers like to hear. To Madge, walking along the moonlit lanes with the dewy meadows on every side of her, and the pale blue heaven above, the night seemed doubly fair. Her soul was filled with that strange ecstasy which she had once or twice felt before, but which she could not rightly understand. Her pulse throbbed, her heart beat with a gentle subdued happiness. She seemed to feel Conn's kiss still upon her cheek, his arms about her, and her thoughts went back to the old days at Ballymoy, where they had lived and loved, and trusted one another, with never a cloud to mar the brightness of their lives.

THE MONTHLY REVIEWS.

The *Nineteenth Century*. Miss L. S. Bevington's reply to Mr. Mallock on "Atheism in relation to Morals" is very smart and striking, but hardly equal to the occasion. Mr. Mallock probably deserves what he gets, since his own style is smart and striking, and unworthy of his subjects. He may be an "excellent conjurer," as Miss Bevington implies; and he may be only playing tricks with his readers, but the subject is not one for that sort of treatment. The difference between Atheism and unbelief in God is so great, and involves such tremendous moral issues, that it demands in the interest of all that it should be dealt with in a most serious fashion. Miss Bevington has an immense advantage over the writer she criticises in that she has a positive and definable belief, whereas we have always found it difficult to discover Mr. Mallock's faith or no faith. Turning to another subject, we are inclined to think that if Mr. Forbes could have delivered as a speech in the House of Commons the article before us on "Flogging in the Army," the fortunes of the Ministerial measure would have been different. It is a most vigorous attack upon those who would get rid of the *cat* in the army. The arguments are all of a most practical and concrete kind, and on the low moral level on which the question is discussed, and considering the moral character of the men concerned, it is a very effective argument. But it is far more effective as an argument against the whole brutalising system which grows out of the love of force and war. The essay on "Baptism," by Dean Stanley, is interesting, as all his historical sketches are, but with that its consideration will probably end. What, however, would have been its effect half a century ago? It would have excited a storm of anger in some minds and a fierce controversy in all ranks of Christians. The Baptists would have welcomed an ally who proved that the rite of baptism was by immersion, but they would have repudiated the doctrine that it was synonymous with regeneration. The Evangelical Churchman would have agreed with the historical portion, but what would he say to the statement that "infant baptism is a recognition of the good which there is in every human soul"? Amongst Independents and Pado-baptists generally, the entire scope of the history and argument would have been objected to. There is little danger of controversy on these points now. It is not that the subject has lost its interest, but that it has ceased to be so important. The rite and the doctrine associated with it have ceased to be of practical concern to modern Christians. "Familiar Letters on Modern England," No. I., by Karl Hillebrand, will be read by many, not for what they tell us of ourselves, but of Germany. The peculiarities of our manners and customs, of our literature and philosophy, of our political and educational systems, are set forth by way of contrast to those of Germany. In England, we are told, so-and-so prevails. That we knew, but after the fact has received a certain emphasis in our minds, the writer proceeds to say that the contrary is the case in Germany, and then we are told what we did not know, and which we are very glad to know. There are several instructive criticisms in this first letter on what Englishmen say of our Continental neighbours. Mr. M. Arnold is taken to task for what he has recently said of French schools. The use of the word *Philistine* is criticised, and the origin and usage of the word in Germany are illustrated. Someone has, it seems, called Lord Macaulay a Philistine, in which occur the following remarks:—

What constitutes *Philistinism* is pedantic regularity of habits, both in life and thought, prosiness, want of enthusiasm, narrowness of social and intellectual horizon, a certain mild conventionalism and timid shrinking from paradox, noise, and fantasy. Never was there any man less *Philistine* than the dashing, bustling, passionate Whig whose ponderous rhetoric charmed the youth of our generation throughout the civilised world.

Of other articles in this number we have not space to do more than register their titles. "The New Departure in Indian Finance," by H. Fawcett, M.P.; "Lucrezia Borgia," by H. Schutz Wilson; "Notes by the Way in India," "The Land and the People," concluded by James Caird; "Recent Science," "The Olympian System *versus* the Solar Theory," by the Right Hon. W. E. Gladstone, M.P.

In the *Fortnightly Review* Mr. Froude, who knows from personal inquiry, the state of our South African Colonies, again objects in a further article to the recent action of the Government in the Zulu war. He condemns the treatment of Langabele, the policy of Sir Bartle Frere, and the general conduct of the war. Mr. Froude thinks that it was our own fault that the war became a necessity. "The spread of the English race over the globe has been attended with a stain which will cling to us through all coming time. In every country to which we have gone, except India, the coloured man has been degraded and destroyed before us." Mr. Froude gives a few examples of the feeling of the colonists for the black man, which are sufficient to show why wars are made upon native races. The colonist "resents as an insult the notion that the black has a right to liberty as much as himself. . . . . He will show in every way that is left open to him that he does not believe the negro to be his brother at all." Of many instances of injustice to the black we can quote only one:—

One of the Natal judges told me that he once tried a farmer for killing a Zulu servant. There was no mistake about the facts. It was proved by the plainest evidence that he had brutally and deliberately murdered the man. Yet the jury returned a verdict of "Not Guilty"! and when it was delivered in, the spectators in the court rose and cheered. The judge said that he cried for very shame. The fault imputed to the Colonial Department at Whitehall is ignorance. Mr. Froude advises that the "office" should be allowed an additional permanent official, whose special business it should be to understand South Africa, who should visit it from time to time, and make himself personally acquainted with the condition of the people, the working of the laws, and the native problem in all its parts.

"Reply to Fallacies of Evolution," by G. J. Romanes, is an article upon an article in the *Edinburgh Review*. It is a searching and scathing exposure of a somewhat arrogant as well as imperfect argument against the doctrine of evolution. "A Word with some Critics" is an article similar in tone and result. Mr. Payne, in the *Academy*, and an anonymous writer in the *Athenæum*, had tried to convict Mr. John Morley of carelessness and other literary crimes in his recent "Life of Burke." Mr. Morley replies in a style which may be taken as a model for controversy, and with a minute knowledge which seems to have extinguished his critics, since they have made no reply. Mr. Lyulph Stanley's paper on "Education" is a vigorous piece of writing upon a well-worn subject, but it is the production of a man who knows the subject well, and who brings side-lights to bear upon points unnoticed by writers to the *Times* and in the *Times* which should prove instructive to these persons. This is an article which should be made as widely known as possible among the friends of elementary education.

The *Contemporary Review* is this month a seriously weighty number. Foreign policy is treated by Lieut.-Col. R. D. Osborn, in an article on "India and Afghanistan," and there is a paper by an Eastern statesman on "Turkey." "Mythology" finds two expositors in C. F. Keary and James Darmesteter. "Social and Political Economy" is

treated by Professor Newman; "The Moral Limits of Beneficial Commerce," and by Henry J. Miller "Lazarus Appeals to Dives." The latter is a consideration of four subjects "having special reference to the improvement of our poor populations"—Health, pocket, mind, and amusements. Science, properly so-called, is represented by Professor Mivart, and besides the usually excellent reviews of contemporary literature we have an article by Mr. Matthew Browne on "Mr. Macvey Napier and the Edinburgh Reviewers," and another by Mr. Paul Janet on "Critical Idealism in France." This latter is a philosophical paper on positive science and metaphysic. With the exception of the gossip on reviewers, their fortunes and misfortunes, this cannot be called a readable number; but it is nevertheless a very valuable one. It contains articles of which students of theology and philosophy would do well to take note, and to which they may return for further consultation.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETING AT CARDIFF.

(*From our own Correspondent.*)

Cardiff this autumn has been singularly honoured in having been selected as the place from which a practical answer was to be given to the deliberations of the Church Congress at Swansea, some fifty miles away, and to illustrate the power, influence, and enthusiasm of Dissent. For years and years Cardiff has been a growing town, and as it has grown, so have grown the exertions of the friends of religion to provide suitable accommodation for its spiritual wants. The result is that Baptist, and Independent, and Wesleyan churches and chapels have been multiplied, and that in Cardiff the Church has been left far behind—in spite of the fact that the Marquis of Bute, the patron of the livings, and the *Jupiter Tonans* of the town, as a Roman Catholic may be regarded as a Dissenter himself. To hold an autumnal session at Cardiff was, then, on the part of the Congregational body, undoubtedly a wise and politic measure, as at Cardiff it would be sure of a hearty welcome, and at the same time would aid not a little in arousing and developing that feeling in Wales and England as to politics and religion it is so desirable to create if the long dark night is to pass away. Thus, for instance, it was pleasant to hear the hearty responses which were made to Mr. Cuthbertson's address when it touched on political subjects, and intimated how impossible it was an alliance could be formed between Irish Roman Catholics and the Liberal leaders with a view to support Roman Catholic claims. Also when reference was made to the certainty of disestablishment as an act necessary if there were ever to be a friendly meeting of Christian Churches. Primarily, however, the object of the gathering was in accordance with the spirit of the preliminary meeting on Monday, when Dr. Mellor, of Halifax, charmed and thrilled all his hearers—and they were many—with a defence of the faith and a refutation of the cold and gloomy teachings of the Pantheists. This position was further advocated by the Chairman, when, in referring to the sceptical criticism of the day, he claimed, on behalf of himself and his friends, that they took their stand upon the principle that the human should not dominate the Divine. It was not all passages of Mr. Cuthbertson's speech that were equally applauded. There was little response when he pleaded for Christian simplicity of life. In South Wales the people are still primitive in their tastes and habits, and feel little admonitions on this head, which are better fitted for the atmosphere of London than of Cardiff. Even when the President contended that there was a danger of the Church and the world becoming too friendly, the expression of opinion met with but a limited response. In South Wales, at any rate in the churches of the Congregational order, the line is strictly drawn.

Perhaps the cheerful unanimity of the Conference was the best possible reply to the recent assembly at Swansea, where, as is usually the case, it was very difficult to get the Puseyite lion and the Evangelical lamb to lie down together. At Cardiff no jarring chord was heard. The President and those whom he addressed had a common faith, such as no rigour of subscription, no matured creed, no wealthy endowments can secure. It seemed to me, and indeed it was intimated to me, that there was an absence of leading London ministers, and that the platform might have been a little stronger; but the attendance, nevertheless, was great, and the address of the chairman, if long, was perhaps not too long, when one remembers the importance of the occasion and the dignity of the office. Touching was his personal allusion to Cardiff and its associations as connected with himself, but there was not a little of irony in the applause which greeted him when he intimated that pastors in Wales had not to fear, as they in England had, the influence of Church authority.

The paper read by Mr. Henry Spicer led to a warm discussion on the reform of our college system. Mr. Spicer argued amalgamation of our colleges would lead to a loss of certain subscriptions, and claimed that Dr. Newth's scheme, would require a better education and a better support on behalf of the churches for the young men who enter the academy. They left school at the age of fourteen, and wished as quick an entry as possible into the ministry. They seek the shortest curriculum, and he would be glad to see a higher scheme of instruction. The preliminary teaching must be given before they enter on a higher scheme of education. Mr. Spicer contended that the church should select young men and train them to the ministry. The present state of things kept back the best students, who were naturally anxious to get a University degree, however, he feared that in many cases theological studies had been sacrificed to getting a London degree—and that instead they had to study systems of philosophy of which they cordially disapproved. Owens College was much more in accordance with their ideas. Victoria College would be, however, a merely local one. The secular and anti-theological training of the day required the establishment of new colleges. They must get the Government to give them the power to confer degrees. In this respect he differed from Mr. Dale, who said the Nonconformists would never ask the Government to give them such a power. They might have theological examinations, to which none could object. Here Mr. Spicer was found to have taken up his time, and the Rev. A. Mackennal moved the resolutions of which he had given notice. In seconding the resolution the Rev. Mr. Macfadyen explained that he did so because none of their professors was able to be there at present. There was great ignorance of the colleges, and that ignorance was greatly to be regretted as the preaching of the Gospel was of paramount importance. They could never do what they ought till their students were well educated. The day was past when a statesman would say that an ignorant was a pious population, or when it would be maintained by anyone that a little learning was a dangerous thing. Mr. Barker contended that Mr. Spicer had contradicted himself, and that it was of the first importance that if they exposed the philosophy of the day, they should do it thoroughly. He also, amidst some laughter, contended that the professors themselves wished to be let alone. The Rev. J. M. Statham seemed still less to be in favour of educational reform; dexterously availing himself of the Welsh sympathies of his hearers by referring to some of the great preachers of Wales, more remarkable for their eloquence than their learning. He grew enthusiastic as he begged them to cultivate the enthusiasm of their young friends. On the other hand the Rev. J. G. Rogers said that they were entering on new lines, and that they required better educated men, and that it would not do to trust simply to men who had faith in their hearts and the Gospel on their lips. The people were being lifted up, and if the standard of the ministry were not raised it would be a bad day for them all. At the same time he was not anxious for many students to go to the national Universities if they did not distinguish themselves; and he gained a cheer by the declaration that he did not know men of sounder health and more robust sense than his brethren. The resolutions were then carried.

The Rev. R. Ann then moved his resolution as to the appointment of a committee by county associations as the medium of communication between vacant churches and movable ministers. The resolution was seconded by the Rev. H. T. Robjohns, and was strongly opposed by the Rev. Baldwin Brown, who protested against it in the name of liberty. The Rev. A. Hannay eloquently defended the resolution, which, however, was referred to the Reference Committee on the motion of the Rev. J. G. Rogers, seconded by Mr. Manton. A resolution in favour of closing public-houses on Sunday in Wales was adjourned for want of time, and then the company partook of dinner at the Philharmonic Hall, which was provided and served up by kind-hearted ladies connected with the various Dissenting congregations of the town. In the afternoon Mr. Hill, M.P., presided at a meeting in the Baptist Chapel, St. Mary's, in which a discussion was commenced on colportage by the reading of a paper on it by Mr. T. Bowick, of Bedford, who intimated that the people wanted light, and that if we had light there would be less war than under the present Administration. He gave an interesting account of what was being done in Bedford by means of colportage associations. The Rev. Mr. Wagstaff moved a resolution recommending the subject to the attention of the Congregational Union, which was seconded by the Rev. Mr. Hooke, and carried. It was to be regretted that the meeting was not better attended.

(By Telegraph.)

Last evening a crowded meeting was held in Wood-street Chapel of the Church Aid and Home Missionary Society and South Wales Association. The chairman, Mr. Henry Lee, J.P., said that was the first meeting of the South Wales Association, which was formed to provide Congregational churches for the English in Wales. They had had much work to do, as they wanted to create a confederation of the churches in town and country to increase the stipends of ministers, and to manifest a church life which was the freest in the world. Besides, they were anxious to create a scientific system of giving. The Rev. Benjamin Williams, of Swansea, said that their difficulty was the existence of two distinct races, and that the question, What was to be done for the English in Wales? had thirty years ago been forced upon their notice by a gentleman, Mr. Henry Richard, whose name sends a thrill through every Welsh heart—(loud cheers)—and in 1,860 a little society was formed, over which Mr. Samuel Morley presided, which had created an immense amount of public opinion. At a cost of 8,603*l.*, forty churches for the English had been formed, mainly through the operation of that society. They had built twenty-one chapels, to which Mr. Morley had given 4,020*l.* In 1867 the debt of 300*l.* had been cleared off, and with the help of the Church Aid Society they were going to multiply such places. Glamorganshire, Breconshire, Radnorshire, and Pembrokeshire had been formed into a confederation, and the number of their churches would, he hoped, be not forty, but 140. The Rev. W. F. Clarkson, of Birmingham, spoke on behalf of small churches being aided by richer ones. Mr. Henry Richard, M.P., who was received with great applause, defended the Welsh from recent criticisms of an adverse character, and proceeded to speak of the late congress at Swansea, at which there had been a general allusion to Dissent. He was grieved, however, to find that they were more anxious to redeem Wales from Dissent than to redeem it from ignorance and vice. (Hear, hear.) Their Church friends acknowledged, however, that they had failed to get hold of the people, and that Nonconformity had provided the population of the Principality with religion and literature, and yet they coolly asked Welsh Nonconformists to come over to them, to confess that they were schismatics, and that their ministers were laymen. (Cheers and laughter.) If they did that, the Church would employ a few of them as laymen, and find a few curacies for more gifted brethren. As a representative of Welsh Dissenters he rejected that offer. (Loud cheers.) To accept it would be a jump out of the frying-pan into the fire. The Welsh also were a nation of Protestants, and they would be deterred by no bastard Romanism of the Church of England again. For the sake of national interests he asked them to remain Nonconformists. Lord Macaulay had said the Church of England had ever been the enemy of freedom. He called especially on the young to remain true to the freedom wherewith Christ had made them free, and not to be again entangled in the yoke of bondage. (Loud cheers.) Politically the people of Wales were not discontented. (Loud cheers.) Other speakers followed, and the meeting closed with the Doxology.

The autumnal meetings of the Congregational Union are being held this week at Cardiff. This town being somewhat remote, especially from the northern counties, where the denomination is specially strong, it is not expected that more than 600 or 700 ministers and delegates will attend the meetings, the number usually provided for at the autumnal gathering averaging 1,000. Many of the railway companies have made special arrangements for delegates attending the conference by issuing cheap return tickets to Cardiff. A large proportion of the ministers had arrived on Monday. On that evening the proceedings may be said to have commenced by a sermon from the Rev. Dr. Mellor, of Halifax, in Wood-street Chapel—the largest Dissenting place of worship in the town, capable of accommodating 2,500 people—which was crowded on the occasion, among those present being several well-known leaders in the Congregational body. The preacher took for his text the words in Ps. cxix. 126:—"It is time for the Lord to work, for they have made void Thy law." It was time to throw away, the preacher said, their sectarian differences of opinion when the minds of men were disturbed by great upheavings of thought and of opinion on matters of the highest importance. It was difficult to be serene amid the tumult and conflict of opinion, sweeping along as it did, but in the presence of drunkenness and violence and national crime, in the presence of the sleek worldliness, not only of the men of the world, but within the Church itself, in the presence of principles becoming subordinate to capricious maxims of policy and expediency, in the presence of the debased sense of public justice, surely calmness undisturbed by these things was indeed an object for envy or wonder. Two things were clearly brought before men's minds. We had made void God's law by assailing] its authority. He did not refer to downright declared atheism. He referred to something far more subtle—to the

belief which found in pantheism a sufficient explanation of all phenomena whether they be physical or moral. It annihilated alike the possibility of virtue and of vice, and made void the law of God. Secondly, the law of God could be assailed in other ways, as, for example, by palliating the gravity of its transgression. The heinousness of sin was now diminished by many teachers of religion, who now shrank from using even the language of Holy Scripture. Sin was not, in the judgment of many, what it was half a century ago. To imagine that there could be a sphere in which man could be released from the authority and sanction of God was to suppose that there were spheres in which He ceased to be God, and to claim the homage of His creatures. No one with an intelligent faith in Him would suppose that there could be this reconstruction of His earth; and yet no one would deny that even in Christian countries men were living as if all the claims of duty were lying adrift, and loosened from the Divine control. What should we say of the political life of the times? How far was it within the embracing circle of religion? Did it care for the love of God, with its vulgar ambitions and its iniquitous invasions, with its dramatic projects and disastrous ends? If God did not work, it was certain that there was nothing before the church but the prospect of utter discomfiture and overthrow. He had yet to learn that any great change had come over men, that they required some new redemptive scheme, or to enable them to dispense with a redemptive scheme altogether. Men had acquired no new sense, no new faculty. There had been no new forces of evil developed in these days with which the Gospel was incompetent to cope. It had been the misfortune of the church that from age to age some of its truths had fallen into eclipse. But at length God had begun to work, and now the time had come for the dispersion of the clouds which, by their thick folds, obscured the doctrine of the Spirit's agency in the great economy of redemption.

There was also on Monday night a meeting in connection with the Congregational Total Abstinence Society at Mount Pleasant, Pontypool, of which the Rev. Llewellyn Jones is pastor. Mr. Sowerby presided. Addresses were given by the Revs. G. M. Murphy and H. S. Toms, of London, and Burford Hooke, of Mold. Mr. Murphy said the Congregational Total Abstinence Association was formed at Ipswich six years ago. Autumnal meetings had been held at Huddersfield, Bradford, Leicester, and Liverpool, and various occasional papers had been issued. Conferences had been held with the students of the Congregational colleges, and meetings in connection with various churches. A large number of Congregational Bands of Hope had been formed in London and the provinces, and several others were in course of formation. In the colleges a large majority of students were total abstainers; in some instances there were very few non-abstainers. Mr. Toms, in his address, answered the objection frequently urged against temperance workers that they put teetotalism before the Gospel, and showed that the teaching of total abstinence was to some the call to repentance which preceded the Gospel. Mr. Hooke referred to the work of the society in the north, and said that the proposed Sunday Closing Bill for Wales was first suggested by Mr. S. Morley, M.P., at the Chester Conference two years ago, and the canvass which the Good Templars of Wales had since instituted in its favour was so successful that notice of such a bill had actually been given by the member for Flint for the next session.

The business session of the Union was opened yesterday morning in Wood-street Chapel. There was a considerable attendance of ministers and delegates, and the galleries were crowded with visitors. The Rev. William Cuthbertson, B.A., of Bishop's Stortford, the president for the year, took the chair at half-past nine. After devotional exercises,

CHAIRMAN'S ADDRESS.

The Chairman commenced by a touching reference to the sympathy which his own bereavement elicited early in the year, and to the losses the denomination has sustained by the decease of Dr. Morton Brown, the Rev. John Graham, and Dr. Mullens, who, if he had had his choice, would probably have chosen just what his Master sent, to die on the mission field and in mission work, and enroll his name among the mighty Christian dead, by the side of the name of David Livingstone. On behalf of the Union he expressed sympathy with the bereaved churches and their great missionary society. The subject he proposed to deal with was "Independency as a Witness-Bearer." They claimed an honourable and and ancient descent. To their fathers was given the warfare; to themselves the victory, and the rest of victory. Did they hold and value what their ancestors had handed down to them? He thought in all humility they could answer "Yes," though they claimed freedom from even reverend and loved tradition to judge for themselves as to the working out of their principles in Congregational fellowship, and the relation of that fellowship to the other sections of the great Evangelical Church. Of the latter only it was his intention now to speak. The feeling between themselves and the churches in this land free from State alliance was most delightful and encouraging.

We have come not only to give becoming respect to each other's convictions, but to unite in some departments of Christian work. We plead for each other's missionary work at home and abroad, and we meet without sectional feeling on the platforms of unsectarian societies. Conference, too, has been held by representative men to see whether, as we preach the same Gospel, we could not better utilise our strength in the evangelisation of the dark places of our land. Nay, more, there is a growing unity of view as to the work to be done in furtherance of the cause of civil and religious liberty in this country, and we have all but joined hands in the great policy of a national education. And should the day come—as some think it will—when some treacherous alliance of priest-governed churches shall place in deadly peril the Protestant faith of England, then in that hour not one of these churches will be absent from the battle-field, and you would look in vain through all the mighty host for the face of either the coward or the traitor.

But while they had the happiness to have these fraternal relations with the other Free Communions in Britain, a shadow fell upon the soul as they turned to consider their relation to the National Church of England. Now, as in the days of old, they had to bear their testimony against Church authority when standing upon State position or controlled by priestly absolutism, or both. Those were sad pages in the book of Church History for a free Christian Englishman to read which told the story of the life of the Roman Catholic Church from the time of Hildebrand to the beginning of the reign of Leo XIII. Even in their own century thoughtful men looked with anxiety, if not fear, at the possible resurrection of such a power, profess whatever charity it might.

Our witness is a living protest against the spirit which informs this politico-religious church in its claim for universal dominion. We have ever contended for the perfect equality of all churches in the State, and in accordance with our principles have stood by the side of the Roman Catholic Church in England in every fair claim she made for justice before the law. We are, therefore, specially qualified to testify against any yielding on the part of British politicians to the arrogant demands the Papacy is now making. The danger here is so pressing and so great that we shall seek in strongest practical form to declare, so far as we are concerned, there can be no compromise in such matters. What man among us can think of the conduct of our Houses of Parliament in connection with the recent passing of the Irish University Act without humiliation? All honour to the faithful few, but we must try with all our strength when opportunity next presents to increase the number of the little band. To what on this line the vagaries of a democratic Toryism may lead no prophet can predict, but to keep the Liberal party sound on the policy in question we can at least try. That the Papacy absolutely controls the largest section of the Irish vote within and without the House of Commons is manifest to all, and how that acts upon political adventurers and the mere party politician is, alas! growing more apparent every day.

What had they, the sons of Puritans, to say to this? If the Liberal party were dreaming of winning the Catholic votes, they (the Nonconformists) must part company with them for ever. But they could heartily endorse the declaration of Lord Hartington at Newcastle—"Better perpetual exclusion from office than be a mere tool in the hands of the Catholic Irish party." Already in their colonies immense damage had been done by this, and every holy cause all the world over would suffer if England submitted to it. Of the other representative of Church authority in this land they could not, of course, speak in such terms. It is one of their griefs that their true feeling towards the Episcopal Church was persistently misunderstood. For all that there was of Christ in the Established Church they honoured her, the names of her great theologians and saintly leaders are precious to them also, they were not insensible to what she had done to enrich the whole field of human thought and effort, and they further declared that she was welcome to her ecclesiastical system, so far as it did not involve State protection:—

Between that Church and our Nonconforming fellowships there is no co-operation in Christian work, or almost none, in the land in which we live. One-half of the Church of Christ in this kingdom ignores religiously, and to a large extent socially, the other half, and the result is most disastrous. It is a solemn thing to draw such an indictment against a whole Christian Communion, but we lay our charge not against its individual membership, whether clerical or lay (many of whom grieve over the saddening truth), but against the system which cannot but foster, on the whole, priestly assumption and a feeling of arrogant superiority. As affecting our personal position this would be no heavy burden to bear for the sake of cherished principles. But when we see what a real hindrance this is to Christian progress, what a waste of power it engenders in the work of evangelisation, how it weakens the many benevolent schemes by which the country and the age are distinguished, and stifles much that would be done if it did not hinder, and how it tends to lower the type of spiritual life, we feel we must at all cost lift up our voice against its fruitful source and demand that this church be set free.

I believe it would be difficult to exaggerate the evil which flows from our social alienation or the advantages of its removal. As we feel deeply that our motives and our work are often impugned because we are misunderstood, it is more than probable that our brethren in the Established Church may think we fail to give credit for the vast amount of good that is in them. Could we but freely meet and know each other, recognise the good that is in both and the preponderating identity of our aims and tendencies, then our differences theological and ecclesiastical would be discussed in the spirit of Christian friendship, and then, as to our work for Christ, no sacerdotal caste could stifle or stamp out the zeal which would be kindled for common service in the Kingdom of the Lord. But no step will much conduce to this social meeting till disestablishment has come. This fissure in our social life is so wide and deep that it begins with the school and hardly ends with the grave. Some perhaps would speak less of sweet reasonableness and Christian meekness if they stood in the place of many a village Congregationalist and saw the blighting shadow fall upon their dearest—their children and their dead. In the face of this, even on the ground of our citizenship, we might justly plead for the abolition of whatever denies equal rights to our countrymen of all grades and of every creed.

As a body, they might fairly claim to have been all through our history teachers of positive Christian truth. In their ministry they had decisively presented to the people the great revealed doctrines of Christianity, but they had declined to bear the burden themselves or to lay it upon others of an authoritative creed, at best but a human creation, while they held in their hands the Book they accepted as the very Word of the Fountain of all life and light.

No doubt for a State Church a creed of some kind is a necessity; for if the law controls it must do so on specified grounds. No doubt the wise use of defined dogma is of benefit to the thinker, but for free men to make this work of man the controlling power of their church relation appears to us to be placing the human above the Divine, and to be throwing away strength in the war against unbelief, sorely needed in such a time as our own. Take the case of a church with a complex creed, and *ex animo* subscription to which is necessary for entrance to the ministry. If the act means something real as to each defined doctrine and the subscriber possess the culture and mental strength necessary for his work, will there not sometimes be a practical dishonesty which will engender a permanent weakness of spiritual vision manifesting itself in many ways, a dishonesty which will make the whole life unreal, even where the subscription was not the act of a man consciously a hypocrite?

The weakening effect of creed was also seen in the field of Christian apologetics. When all the fundamental doctrines of Christianity were being denied or explained away, and the theory of evolution as at present presented to them threatened the root ideas of the Pauline Epistles, the Christian advocate needed all his powers, and should not be encumbered by any Saul's armour.

Which, even of the strongest of you, my brethren, would like to enter into this all-important contest with such men as Herbert Spencer and Frederic Harrison, hampered with the defence of a creed representing the dogmatic theology and saturated with the philosophy of the seventeenth century? It is our boast that we are free from this difficulty, and that our free and simple church organisation is, of all others, the very best in the midst of a state of things like this. I make the words of a brother Independent my own and say "let us thank God that we are free, and for the people's sake let us boldly prepare to fight without fear or flinching the battles of truth." It may be doubted whether any creed, even at the time of its formation, met with the universal acceptance of those for whom it was formulated; it is quite certain that as the years rolled on that was an impossibility. Revise them, some say, and let them ever be the voice of the living church. Certainly, if churches insist upon their retention, that is wise and right. But of this, as a practical matter, do not facts tell us it is a vain dream? In every fellowship the men are many and powerful who cannot bear to see the old forms in which they were taught the love of truth and nurtured to holy thoughts and actions touched by the reviser's hand. Our position, we believe, is founded upon a happier and truer philosophy, that the human should not dominate the Divine. Goethe says that if you plant an oak in the flower-vase, either the oak must wither or the vase crack. The anxiety of many is to save the vase. We, sons of the Puritans, would let it crack. And for this reason; forms perish, but the spirit lives. They perish because the truth they enshrine is eternal and ever growing, whilst they are human and unelastic; they perish because they have done their work and prepared the world for something yet higher and truer than themselves—they perish as childhood and youth perish, that they may be succeeded by the perfect man.

> Slowly answer'd Arthur from the barge:
> The old order changeth, yielding place to new,
> And God fulfils Himself in many ways,
> Lest one good custom should corrupt the world.

But the end for which they lived was to witness for Christ—for Christian simplicity of life—a responsibility that rested on all churches. Their fathers by precept and example enforced what was now sometimes sneeringly called "Puritan morals," at a time when arrayed against them were the ruler and the mob, infamous law and the fashion of society, those who should have been pillars in the temple, and those who thought they had all the wit and culture of the time. In that conflict their fathers won the victory, and they of the present day enjoyed the fruits of it. But it was for them to consider whether on the vital question of Christian living they were dealing in the faithfulness of true love with the people of this land.

Those who remember the last generation even must be conscious of a marvellous change in our social life—we say not yet for the better or the worse—but a marvellous change at any rate. Amusements are followed without stint, a style of living is indulged in of which our fathers never dreamed, in fact there are few amusements or indulgences which are not in themselves open violations of God's law that would not find defenders in some who bear our name. Brethren, I speak not to offend. I speak thus plainly because I believe the love of Christ and His cause is so far in us that I cannot offend if what I say is true. And I believe what I say, that there is danger of the church and the world becoming too friendly. There are things which cannot in themselves be said to be wrong, but which in their multiplication are pernicious. Those whose life is largely spent in this way have no reserve of strength against temptation to sin which even the world's law calls sin; while religious contemplation, a looking to Heaven as our rest and as our home, simplicity of desires and of life, and intellectual enjoyment are seriously imperilled, if they do not become altogether distasteful. If this spirit is admitted into our hearts and cherished there, we may have what outward show of strength we like, but the glory of the Lord will have left us. A note of warning comes to us from the politician. Statesmen are telling us that in the recent days of national prosperity, our self-indulgence and high living were eating away our manhood. So then on the

ground of patriotism, through love for dear Old England, cradle of heroes and home of the free, we may breathe the prayer which Burns poured forth for the toilers in his own beautiful land:—

And oh, may Heaven their simple lives prevent
From luxury's contagion, weak and vile!
Then, howe'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire round their much-loved Isle.

Side by side with this indulgence, how could they talk of giving all to Jesus of Nazareth and of loving Christ better than themselves? Yet the happiest and most exalted lives had always been those devoted as was His to the good of men. And now, when so many poor bewildered souls were striking out vainly in the dark seeking for truth, none could meet their perplexities and deal so wisely with them as those who had thus given themselves to the Lord, and to man by the will of God. That was the spirit for which they should pray. Then in the witness of which he had spoken they had, side by side with the other sections of the Christian Church, to recognise one common duty of upholding the truth on which that church was built. The state of thought around them made that duty no easy or unimportant one. The present was beyond all challenge a time of immense intellectual excitement and energy, and—what was in reality an implied testimony to the greatness of the truth with which we dealt—that mental activity in large measure gathered round the subject of religion:—

Of the astounding strides of science we are as justly proud as any other class. With the chemist, physiologist, geologist, and astronomer we not only have no quarrel but willingly acknowledge them, while working in their own proper sphere, as men the value of whose work is priceless. Even where this spirit of investigation has been touched with the chill of doubt and applied to the testing of both the literature and doctrines of the Holy Scriptures, we have no denunciation if the inquiry be sincere and earnest. The result of all this, of course, we do not dread, nor even to the process could we give aught but praise, if reverence held the feet of those who entered the holy place. Our objection only is to the temper which would rather find a flaw than discover the diamond to be perfect, or that which has caught the negative tone which considers all religion a thing of little moment, and which could see, unmoved, opinions which form the hopes and joys of millions upset as the result of scientific discovery; or that which rejects absolutely and apart from any question of evidence the supernatural in the Bible, but has not infrequently a faith which would remove mountains in the sheerest guesswork of the scientist, or those myth theories which awaken the wonder of our commonsense.

But he did not regard this intellectual energy as unfavourable to the Christian faith or to their work as its preachers. Not a few among the chiefs and princes in the regions of general literature and science laid their lifework on the altar of Him who had filled them with His own light, and they might safely say the outcome of the literature of this generation on its positive side was the creation of an atmosphere which meant death to vulgar blasphemy, and which had withered into lifelessness views on religious subjects which were to their fathers a sorrow and lament. Think of some of the published works written to oppose Christianity during the last century, and reflect how repugnant to the feeling of Englishmen they would be if issued now. It was impossible for their theories to live in a mental atmosphere impregnated with the philosophy of Hamilton, the spiritualism of Carlyle and Ruskin, and the "fine sanctities of thought" in the poetry of Tennyson and Browning. The speaker went on to say that he thought there was room for much anxiety relative to the prevailing philosophies of Europe, such as the logical pantheism of which Hegel was the prophet. From him as a direct product came Strauss, and now, popularised in America and England by Emerson and others, his baneful influence had extended more widely than they liked to think. So of Positivism at the opposite pole of philosophic method. The havoc all this made in the general thought of the country, and consequently in that of their own congregations, especially among the young, was indescribable. How could they most wisely deal with such a condition of things?

We cannot, nor ought we if we could, ignore it, for it touches our work at every point, and we cannot, if we would, as an entire ministry, meet the scientist in his own domain. There are in our ranks some fitted to perform this high service, and to them we look, not merely for defence, but as preachers to the finest culture, as the harmonisers of truth with truth, as Christ's chosen ones to keep our literary leaders Christian. To the mass of us this mission is not given, and yet we all have to contend with the spirit of the time. To the question, What shall we do? the answer promptly comes—Preach the Gospel. Yet that is what we all believe we have been doing since our entrance upon ministerial life. Has then the Gospel failed? To that question there is but one answer, an unequivocal No. As we follow the reflection it dawns upon us that any failure upon our part may have been in method, not in the truth we handled, and we earnestly seek direction from the Spirit Himself how we may best discharge our grand but solemn duty. A hint comes from our adversaries; they allege we are ever dealing with airy and unsubstantial theories and that we always lead where they on principle decline to follow, into the universe of the unverifiable. Of course, we can admit that such an objection will lie against all religions, if you put aside the reasoning upon which the truth revealed, but incapable of human test, is believed in. But to say of a system of truth like the Christian, the keystone of which is the historic life and human beauty of the Son of Man, that it need not be studied, for it cannot be verified, is an astounding assertion. Yet the very challenge may be of use if it incites us to one kind of Christian teaching within the power of us all. We can saturate the minds of our hearers with the facts of the Gospel record and lead them by a process of induction from Galilean peasant to the Son of God who is Lord over all. Deal with what you can verify, comes as a taunt from some lips, yet is wise counsel when rightly understood.

On the intellectual side, their feet were upon granite, and they dealt with the verifiable when they taught the facts and precepts of our Lord's life. On the emotional and spiritual side, they dealt with the verifiable when they put forth their powers to paint the human beauty of His life and the pathetic incidents of His death. If the minds of hearers were filled with these, their help would not be needed to make the induction as to the person and the mission of the "Christ of history." No criticism or scientific discovery would alarm them, and the infidel would assail them in vain. With his whole soul he believed with the late Professor Rogers, a name which touched tender chords in the hearts of many who now listened to him, that "The Gospel must cease to exist before infidelity can succeed." The town in which they met called up to him lasting associations. It was in Cardiff he preached on the Sunday previous to his formal entrance upon college life, and he heard to-day the loving prophecy, uttered at its close, of one who died on other shores, as to his ministerial future. The neighbourhood was fragrant to him with the fragrance of human love, and within easy reach of that spot he was the owner of a little grave. But putting aside personal reminiscences, he wished to say a few words about Wales, of which Cardiff might be called the capital:—

You who labour amid her mountains and in her sweet sequestered valleys have not to suffer as we in England do from the influence of Church authority, and your vision of truth and your grand natural pulpit oratory have never been dimmed or hampered by the fear of overstepping some written or unwritten creed. Among the beautiful things in this land of beauty perhaps the most beautiful is the Christian simplicity and purity of its home-life. Upon these hills the winter of the soul does not yet lie—your children still love the glorious Gospel of the blessed God. Not to you, then, have I spoken with immediate reference. Yet other days may be in store for you also. For one, I think of them and you without the slightest fear as to the issue. Time was when over Wales there brooded spiritual darkness—thick darkness that might be felt. At the call of God a few devoted men sprang forth to bear the torch of light into the black night and relight the very lamps of the temple itself. Soon upon your mountain heights flashed the rosy dawn of morn, and soon, reaching up the sky, the Sun of Righteousness filled every valley with His heavenly glory. Since that reformation Welsh Nonconformity has borne a noble testimony for liberty and Christian truth. The spirit of your fathers is not dead: in the holy places of this temple of nature the Shekinah still flames, and come what may of conflict and of trial, yours will never be the shame of deserting liberty or of sitting with silent lips while souls are dying, but, inspired with the ardour which danger or difficulty begets in brave hearts, you will make hill and vale to ring again with the glad tidings of a living Saviour who has "power on earth to forgive sins."

CONGREGATIONAL COLLEGES.

After the delivery of the President's address, a paper was read by Mr. Henry Spicer on "Questions connected with the Reform of our College System," in the course of which he said that the condition of theological or religious opinion around us necessitated their colleges being fairly abreast of the other general and professional institutions of the day. The conditions of theological or religious opinion around us necessitated it. Must not all who sympathise with the sober strength of the old Puritan theology and worship feel anxious about development? The Evangelicalism and spiritual good and mental stimulus of our fathers appear degenerating into a mystic sensationalism with which, at any rate, intellect has little to do. A reasonable subjection to Church authority, and a manly reverence for the sacraments as symbols of deep Christian mystery, have sunk into a belief in supernatural *modus operandi* that contradicts reason and would revolt common-sense, if man would bring it to the test; while, on the other side, scientific culture is proclaiming dogmas that can hardly be distinguished from the blackest Materialism, and that seem to us to involve the denial, not of Congregationalism merely, but of Christianity itself. General education amongst us has in recent years considerably risen, and has become decidedly anti-clerical. At any rate, once the minister was usually the best educated man in his chapel; now that can hardly be said, and our boys and girls are being educated at the feet of men who scarcely conceal their contempt for the cloth. He made bold to say that if a philosophic or scientific book of the highest order of merit were to appear, it would be a great hindrance to its popularity if it were known to be written by a clergyman of any denomination. The anonymous author of "Supernatural Religion" writes a book, that runs through many editions, and the masterly reply of the Bishop of Durham falls almost dead. What but a great rousing of ministerial education can give us men who are in any way capable of dealing with difficulties such as these, and of again establishing the old authority and power of the Christian pulpit.

After this the Rev. A. Mackennal, B.A., submitted an *ad interim* report of the special committee recommending—1. That it was advisable that the curriculum of arts should be separated from the theological curriculum. 2. It was desirable that their colleges should confine themselves to their special function as places of theological learning. 3. Under due supervision, use should be made by the students of University College, Owens College, and the Yorkshire College, and in cases in which it might be desirable of Oxford and Cambridge and the Scottish Universities. 4. That an increasing number of candidates for the ministry should be obtained from those who had graduated at one of their English or Scottish Universities. 5. The further elevation of the standard of examination for entrance to their colleges, and, so long as necessary, special provision to be made for the ordinary college work. 6. It was desirable that two general boards of education be formed, one in connection with the Northern, and one in connection with the Southern College, for the purpose of furthering the work of the colleges and stimulating the interest of the churches in ministerial education. 7. That the committee of the Congregational Union be requested as soon as possible to invite the committees of the Cheshunt, Hackney, New, and Western Colleges, in the south, and Airedale, Lancashire, and Rotherham Colleges, in the north, to meet in conference, with a view to the immediate formation of these boards. 8. That these boards when formed be required, in addition to giving effect to the previous resolutions of the committee, to consider *inter alia* the following questions:—The foundation of travelling scholarships for distinguished students; the endowment of theological chairs; the best means of elevating the standard of proficiency at the entrance examination of the students; whether it would be possible and advisable to remove one or more of the colleges to Oxford or Cambridge; the best means of giving counsel and assistance to students and candidates for the ministry; the best means of securing joint action between the two boards. Mr. Mackennal, in also moving the following resolution, said he attached the very utmost importance to the recommendation of the committee as to a liberal use being made of the national Universities, and he believed if this were done other recommendations would follow in due course. He moved:—

That the assembly cordially receives the *ad interim* report of the special committee appointed to consider what reforms are desirable in our college system; that it places on record its recognition of the urgent need which exists for the improvement of our methods of ministerial training, and its satisfaction that the subject is engaging the attention of those concerned in the practical working of our colleges; that it learns with satisfaction that the attention of the committee has been called to the question, how far the liberal use of our national Universities and colleges for the secular education of our students and the co-operation of our existing colleges for more efficient theological training are necessary to any efficient scheme of college reforms; and that it approves of the proposal to hold conferences of the committees or other representatives of our northern or southern colleges to consider the recommendations of a special committee, and urges the subscribers to the colleges and churches generally systematically to interest themselves in ministerial education so as to be able to direct or further endeavours for its improvement.

The Rev. J. Macfadyen, in seconding the resolution, remarked that he supposed they were all of one mind that the work of Christ in the world could not be so successfully carried out until disestablishment had become an accomplished fact. Practically at present their ministry was to the middle classes. The proposition was unanimously adopted.

THE REMOVAL OF MINISTERS.

The Rev. R. Ann moved, and the Rev. H. T. Robjohns, B.A., seconded, a resolution to the effect that the assembly, referring to the difficulties which attend the removal and re-settlement of ministers, recommends the several county associations to consider the desirableness of appointing a confidential committee, with which vacant churches and unsettled ministers may correspond. Alderman Law (Bradford) moved, and Mr. H. Lee, J.P. (Manchester), seconded, the addition of a rider as follows, "who shall also consider all applications for entrance into the Congregational ministry from men who have not passed through the training of our colleges." A long discussion ensued, in which the Revs. Professor Barker, J. Baldwin Brown, B.A., A. Hannay, J. Guinness Rogers, and Mr. Alderman Manton took part; and ultimately it was referred to the reference committee, with a view to its consideration at a subsequent session of the Union.

SECTIONAL MEETINGS.

Sectional meetings were held in the afternoon at Charles-street Chapel, the chair being occupied by Mr. Alderman Law, J.P. (Bradford), when a paper was read on "The Application of Business Methods to Church Administration," by Mr. Henry Lee, J.P., (Manchester). In Bethany Baptist Chapel a pape was read by Mr. T. Bowick (Bedford) on "The value of colportage as an evangelistic agency, and the importance of systematic arrangements being made for it by the county associations." Mr. T. R. Hill, M.P., who presided, stated that there were many differences of opinion as to the best method of spreading the Gospel. They had an Episcopal view of the matter a short time ago from a reverend prelate, who seemed to think he would have the soldier precede the missionary—the bombshell before the sound of the Gospel. He (Mr. Hill) had a great respect for bishops and for the prelate in particular, but he rejoiced that it was not the bishop of any Free Church who said such a thing. Moffat, Livingstone, and missionaries who preceded them breathed the reverse of that spirit. He believed colportage was the best means that could be employed for spreading the Gospel in remote regions. A resolution recommending the committee of the Union to invite the county associations to consider whether they could in any way employ colportage as a subsidiary agency in their work of evangelising the more destitute portions of the country, was unanimously adopted.

EVENING MEETING.

In the evening a joint meeting of the Church Aid and Home Missionary Society and South Wales Association was held in Wood-street Chapel. There was a very crowded attendance. The chair was occupied at seven o'clock by Mr. H. LEE, J.P., of Manchester, who, speaking for the Church Aid Society, said that they aimed at the federation of all Congregational churches in the country, so that the strong could help the weak by their influence upon others, and the help they themselves rendered to increase the stipend of their ministers. If they were to hold their position in the land and fulfil their purpose there, they must show that voluntaryism was not a failure, but a grand success, if they strove for concerted action and aggressive power.

The Rev. B. WILLIAMS (Swansea), speaking for the South Wales Association, said they endeavoured to provide English-speaking places of worship. The total increase of the income of the society had been 8,403*l*. They sustained forty English Congregational churches. Mr. S. Morley promised them 5,000*l*. if they built twenty-five chapels in South Wales. They had succeeded in building twenty-one, and Mr. Morley had paid them 4,180*l*. They hoped shortly to be affiliated with the Church Aid Society.

The Rev. W. F. CLARKSON, B.A. (Birmingham), in explaining the objects and urging the claims of the Church Aid Society, spoke of the disadvantages under which the Nonconformists in many parts of England laboured—disadvantages which were unknown in Wales, where their vigour and strength puzzled and confounded Church Congresses. (Laughter and applause.) Referring to the present obstacles of home mission work, he said truly the outlook of the country was bad. They had to put up with unjust wars and an oppressive Government, which they all so much deplored—a Government which taught the people to call good evil and evil good; but he trusted the coming election would sweep the Beaconsfield Administration away—(applause)—and that it would be succeeded by one that would do and teach the right. (Loud cheers.)

Mr. H. RICHARD, M.P., said the societies whose claims they had met to advocate were admirable organisations, and deserved their warmest support. The Welsh people had lately passed through strange times, something similar to a course of vivisection. People who knew nothing of their inner life had passed *ex cathedrâ* judgment upon them. They had been told they did not know their own language, and that they were a discontented people. Politically they should borrow some of the fire of the Irish people, and then their just claims would not be ignored by successive Governments. (Applause.) Referring to the recent meeting of the Church Congress, the hon. member said they had been charged with the crime of Nonconformity, and the result appeared to be that things remained much as they were before the outflow of oratory at Swansea. Their Church friends seemed more concerned to redeem Wales from Dissent than to redeem it from sin. They wished them to leave their chapels and go over to the Church fold for the purpose, he supposed, of being shorn. (Cheers and laughter.) To this invitation he (the speaker) as their representative, gave an emphatic "No!" (Loud cheers.)

Addresses were also delivered by the Revs. J. Waite, B.A. (Cardiff), and E. J. Hartland.

THE CHURCH CONGRESS AT SWANSEA.

As stated in our last number, the Church Congress has been holding its series of annual meetings at Swansea, and they were exceedingly well attended. They commenced with a series of services in the churches of the town on Tuesday, and ended on Friday. The Primate preached at the parish church to the Bishop of Winchester at Holy Trinity. The first service was attended by the Mayor and Corporrtion in state, though some of its members had protested against that act. The Congress was opened in the afternoon at the Music Hall, which was crowded. The Bishop of St. David's, who presided, defined the Church Congress as a promiscuous gathering of clergy and laity meeting annually in one or other of our most important towns in order to ventilate and discuss matters of grave interest to the welfare of the Church of England as by law established, and to its sister and daughter churches in other lands, excluding, however, from the discussion direct questions of doctrine. The points upon which the president dwelt as pleasing characteristics of Church congresses were, first, that they were mixed assemblies of laymen and clergymen; second, that they were not confined to the adherents of any party, but were as broad as the Church of England; thirdly, that, subject to the limitations which it is necessary to impose for the sake of preserving order in so large an assembly, there was perfect freedom of discussion; and fourthly, that the work of the Congress was not local but general in its scope. The difficulties of the Church in Wales, according to the Bishop of St. David's, are the poverty of its endowments, the bi-lingual character of the country, and its geographical isolation. He took exception to Mr. Gladstone's statement that the Welsh were a nation of Nonconformists. A somewhat larger acquaintance with the facts of the case would, in his opinion, have induced that distinguished person to state his case in a somewhat less trenchant manner. His own experience was that in this diocese the average attendance at the holy communion in the English Church, in proportion to the population, scarcely fell short of that which was found in other parts of the kingdom where Nonconformity was far less influential.

When the presidential address was concluded the members of the Congress were called upon to repeat the Apostles' Creed standing, and after this there was a rush to the National Schools, where the subject of discussion was "higher and intermediate education in Wales." Some of the speakers claimed University institutions for Wales, and that some of the close scholars enjoyed by the Principality should be opened. But on the other hand, the statement that until Wales had better primary and intermediate education, it could not afford to stand open competition, was considerably applauded.

THE CAUSES OF AND REMEDY FOR DISSENT.—HOME REUNION.

This was the subject for discussion at the evening meeting in the Music Hall, and it drew a full audience. Three papers were read—the first, by the Bishop of Winchester, who deplored that religious differences had in the past been aggravated first by political discord, and then by intolerance and persecution. He regarded it now as unquestionable that Rome on the one side, and unbelief on the other, were gazing at the condition of the English Church, and counting on an easy victory over forces which had no unity or cohesion. What he urged was that the Church of England should not throw all the blame of the separation of the Churches on others. Where two parties quarrelled, there were mostly faults in both; and he admitted that the Church had too often shown itself wooden and inflexible and sometimes political, worldly, and intolerant. Still he would not clamour as some did, for all the blame, for he did not hold it true that it was all deserved by them. He deprecated all concession of real principle. The doctrines of the Church were all in the Bible, and could not be given up or watered down. He believed much could be done without yielding. They could regard the Church, not as a sect, but as a world-wide society meant to include in it all who accepted Christ as their King. He counselled endeavours to shun mixing up religion with politics; he traced probably half of the evils in the Church of England for fifteen hundred years to this. He advised the encouragement of a great deal of lay work and lay counsel, the enlistment of a lower order of clergy, the toleration of irregular devotional services, and the organisation of a great deal more missionary and evangelistic labour at home and abroad. The Wesleyan, and other Methodist bodies, had done a noble evangelising work—their defect was that, having brought in, they could not sufficiently build up. The Church, he added, could do both if it fully exerted itself; and added, in conclusion, that a great deal more ought to be done in the way of foreign missions.

Canon CURTEIS, who followed with another paper, in the course of his remarks observed that they believed the reconciliation of their alienated brethren would be like winter dropping into spring, both events at present equally incredible, yet one of them was certain, and why should the other seem impossible? With God's help nothing was impossible. There were two things which were the cause of persistent Dissent. The first cause was the hereditary feeling of suspicion and dislike which was a legacy handed down from past times. That could not be doubted, and why should they doubt that the Christian ministers about to assemble at Cardiff at the Congregational Union were not men in whom was the spirit of Christian kindness? They might depend upon it that they had no monopoly of God's good gifts, and if the spirit of reconciliation be not one of His precious gifts, he was afraid he had not read his Bible aright, and he had been wrong all the days of his life. (Applause.) Nonconformists often complained of the stiffness and coercion of the Church polity. There was no coercive power in the country but that of the State. No sword was drawn but the sword of the Queen. The Establishment is not in question, but only the area of its influence. It seemed to him that the Dissenting ministers suffered more from arbitrary authority than the clergy did. He had been told that a Congregational minister might be struck off the rolls without appeal, and a late Wesleyan President once boasted that while it cost a bishop 4,000*l*. to crush a clergyman, it only cost him a halfpenny postcard to remove a minister. What the Church needed was the consolidation and reform of their cumbrous Convocation—(cheers)—abandoning all idea that it was a sort of Cinderella who should be invited to Parliament; thus adapting its mechanism to the work which it is expected to perform. The remedy for Nonconformity was simply the presentation in a concrete shape of the lovely spirit of catholicity, the realisation of the glorious ideal of the Church. (Applause.)

The Rev. J. W. BARDSLEY followed with a paper, in the course of which he said that if the hopes of the Home Reunion Society were to be in any measure realised, they must stand in the old historic position of the Church of England in relation to the Church of Rome. The greatest hindrance to Home Reunion with Nonconformists was the attitude of a large section of the Church. He gave several quotations with the object of showing that while the Church of England had looked upon union with Rome as practically hopeless, she had not looked upon the breach between herself and the Protestant Churches as altogether irrevocable. As he took his seat, he would just mention the second principle—that if there were to be any hopes of reunion they must not, as members of the Church of England, compromise any principles to which they were pledged. (Loud and continued cheering.) To compromise a principle in order to conciliate an enemy was to destroy unity itself. It was their happiness to belong to a Church which, while abiding by a certain probity, yet in its history, teaching, and progress, enjoined the universal principle of love; carrying out the words of the Apostle—"Grace be with all those who love the Lord Jesus Christ in sincerity and truth."

Then followed a general discussion, as to the drift of which the intelligent correspondent of the *Daily News* gives a very good idea:—Earl Nelson promulgated a view of the condition of reconciliation with the Nonconformists which seemed to be much more acceptable to the Congress than it is likely to be to some of the bodies to whom his terms are offered. "He should be quite content," he said, "to rest upon Wesley's rule, that so long as they were prepared to receive the sacraments at the hands of an apostolic ministry they were members of the Church." Prebendary Clark also laid it down that the Episcopate was the spirit of unity, for that was the basis laid down by our Lord and Saviour Jesus Christ. The attitude of a large section within the Church towards the doctrines and tenets of the Church of Rome was recognised by several speakers as magnifying the difference between the Church of England and other Protestant churches. Mr. Layman, parishioner of St. Alban's, Holborn, excited a dissentient demonstration, but more applause, by citing the Church's acceptance of and interpretation of her doctrines at the hands of secular authority as a reason why Dissenters kept aloof. "That is not my assertion," said Mr. Layman, in deprecation of the few hostile cries, adding, amid great laughter, "I know the Church does not accept it. She repudiates it." The appearance of Canon Ryle was the signal for hearty applause, which was often repeated as the rev. gentleman eloquently traced four-fifths of Dissent to the failure of the people in times past to find the Gospel in the pulpit of the Church of England, and fervently denounced the loose lives of the clergy and the impolicy of the Bishops of Wales in times past. Mr. Hussey Vivian, M.P., propounded the novel view for a Churchman that the Church itself might be guilty of schism in not doing all it could to endeavour to conform with the great body of Nonconformity. He could see no essential difference between Churchmen and the great body of Protestant Dissenters, and he therefore counselled the Congress to appoint a committee to investigate the apparent differences with the object of actively promoting progress towards a sublime ideal of unity. Other speakers recognised reunion as improbable, but unanimously counselled fraternity, and Bishop Perry went so far as to say that he would not require Dissenters to admit that episcopacy was of the essence of the Gospel. This opinion, however, so different from that of the earlier speakers, was not made without provoking manifestations of impatience.

Amongst the speakers during this discussion was Canon Ryle, who said that the main cause of Dissent lay in a nutshell. He did not for a moment think that the Dissenters had any abstract objection to the Liturgy of the Church of England. (Applause.) He believed that Dissenters were content with the Liturgy as it was. (Applause.) Nor did he at all believe that they had any objection to Episcopacy—if he might judge from the way in which a great many came to look at a bishop when they had a chance of seeing him. (Laughter and applause.) Nor, again, did he think that Dissenters objected to cathedrals and cathedral services. When a few years ago he preached in the nave of Peterborough Cathedral, he was told by an intelligent informer that a good many of the hearers were Dissenters. (Applause.) Nor did he himself believe, as his friend Mr. Layman had referred to it, that Nonconformists cared much about ecclesiastical courts. He did not think that they troubled their minds with such subjects. It was his decidedly firm opinion that one of the great sources of the greater part of Dissent—or four-fifths of it—was because the people did not find the Gospel in the pulpit of the Church of England, and therefore went out of it. Beyond all doubt the greater part of the chapels in the country were of modern date. People wanted food for their souls, and when they could not get it in the Church they could not starve, and went where they could get food. (Applause.) When people saw the manner in which Churchmen lived many years ago, they left the Church of England and sought instruction elsewhere. (Applause.) The conduct of the prelates to Dissenters in those days was terrible. The Bishop of St. David's revoked the licence of Daniel Rowlands, who did not upbraid the Prayer-book. He loved the Articles, the Liturgy, the Prayer-book, and the works of the Reformers. He was full of the Church of England theology. He was turned out of the Church of England because their bishop did not understand the times. Because Daniel Rowlands was a man who preached in the open air, on the hill-sides, and cordially lifted up the standard of the Church, and simply because he was declaring the message of Jesus Christ, the Bishop of St. David's withdrew his licence, and that caused a vast amount of the Welsh Dissent of the present day. (Applause.)

THE CHURCH OF ENGLAND IN WALES.

This was one of the prominent topics of Thursday's sitting. It was introduced by a paper read

by the Bishop of Bangor, who was followed by the Dean of Bangor. The latter dealt with facts as they are, and the following extract will show the extent of his candour:—In 1800 the thirty-five Dissenting chapels of 1715 had become well-nigh 1,000. Methodism, long exposed to the outrages of mobs and to the frowns of authority, grew, for its roots were nourished by the waters that forced their way outward, when men had choked their true channels in the Church. In 1879 it has 1,134 congregations, 116,016 communicants, 275,406 hearers, and raises 164,073*l.* a year. The Welsh Congregationalists have 983 chapels, more than 180,000 adherents, and raise more than 100,000*l.* a year. The Welsh Baptists have more than 600 chapels, and the Welsh Wesleyans are a considerable body. The number of worshippers above ten years of age adhering to these four bodies has been stated on good authority to be 686,220, of whom 656,000 worship in Welsh. Thus out of 1,006,100 souls, who, according to Mr. Ravenstein, speak Welsh, 800,000 are attached more or less closely to the 3,000 chapels. Statistical apologists will hint that these Nonconformists exist only on paper. Paper adherents do not give money. The Welsh Nonconformists give far more than 300,000*l.* a year. The Church has lost the mass of the Welsh-speaking population, of whom 500,000 must be virtually monoglots. Although the landlords of Wales are mainly Churchmen, at least two-thirds of the political power of Wales are Nonconformists. Such is the present position of the Church in Wales. She has lost five-sixths of the Welsh-speaking people, and her strength survives among the English-speaking upper and middle classes. In 1715 she was confronted by thirty-five Nonconformist chapels, in 1879 by more than 3,000. Then the Welsh literature came almost entirely from the clergy; now it comes almost exclusively from Nonconformists. The tale of the Church's ruin in Wales is simple. For one hundred and fifty years the head of every diocese was an important ecclesiastic, ignorant of the language, out of sympathy with the people. It gradually became the mark of the dignified clergy that they were dumb in the language of the people. To the Welsh the cathedral city became a fortress garrisoned by men who despised everything Welsh except Welsh endowments. Instinctively, strong Welshmen of eloquence, intellect, and influence shunned the Church. Dissent was more attractive to them, because the chapels contained their countrymen, and the Church had lost them. They preferred flocks without tithes to tithes without flocks. The Church has made material progress of late. Churches, parsonages, schools, have been built, and on the cathedrals, after great efforts, over many years, half as much money has been spent as is raised by Welsh Methodism in one year. But how many of the churches are empty? Five-sixths of the Welsh-speaking million are outside the Church. How can that be altered? The Church must be treated as the Church of the Welsh people, and not as the Church of the English-speaking minority.

Amongst those who took part in the subsequent discussion was Lord Aberdare, who thought that the best feature of modern improvement was that which devoted itself to providing Church services in the Welsh language. The Church barometer, he thought, was steadily rising, but humanly speaking, he saw no prospect of the conditions of the seventh century, when all Welshmen belonged to the Church, being reproduced.

Mr. Vivian intimated on the previous day that in his opinion the Church had only to throw open her arms in a charitable spirit, and the whole Dissenting population would fly into them. He did not believe it.

Mr. Vivian, M.P.: Neither do I. (Laughter.)

Lord Aberdare thought his hon. friend said so, but he did not see why he should repudiate it, as it would be a most desirable thing. (Cheers.) All he would say was that he thought it hopeless to look for success in that direction. The fact was that the Celtic element in the Welsh was unfavourable to the calm, devotional character of the English liturgy.

The subject was pursued by the Rev. Dr. Walters, of Swansea, who did not wish to take a desponding view of their position; the Bishop of Llandaff, who was pulled up by the president's bell, and Mr. H. Vivian, who gave some statistics to show that the Church in Wales was in a far better condition than it had been for a long time, and reiterated the counsel of the Archbishop of Canterbury, in his opening sermon, to look for Christian unity, and not for absolute uniformity. Mr. Griffiths, Q.C., and the Rev. Dr. Evans also addressed the meeting, and the Bishop of St. Asaph advocated the strict carrying out of the Act of Uniformity, which gave to every parish the right to have the service performed and the Sacrament administered in a language understood by the people; that in Wales, of course, meant in Welsh. (Cheers.)

INTERNAL UNITY IN THE CHURCH.

This subject was discussed on Thursday before a crowded audience. Canon Ashwell, who read a paper on the subject, said that in his opinion, the first of all the means of promoting internal unity in the Church was the plain, old, simple truths of deepening the spiritual life in each individual soul, and it was most satisfactory to find the manifest stirring-up of the conscience of the Church during the last few years in that direction.

Canon Ryle, in a paper on the same subject, said they were all agreed that in every Christian community unity was the one grand secret of strength, usefulness, and comfortable working. They were equally agreed that there was a sad want of practical unity in the Church of England. Protestantism was the backbone of the Church of England, and any attempt to procure unity by removing or widening Protestantism would alienate the vast majority of Churchmen and kill the Church. Peace between Rome and the Anglican communion, unless Rome first made peace with Christ and the Bible, he held to be objectionable and impossible. The parties were rightly divorced 300 years ago, and he protested emphatically against remarriage and he forbade the banns. (Cheers and laughter.) Nor yet would he waste words on the wild theories of those who wished to do away with all Articles and written terms of communion, and to make a vague "earnestness" a substitute for faith and sound doctrine. A house must have a foundation, and a Church must have a creed. Unity purchased at the expense of distinctive truth, and built on the ruins of creeds and doctrines, is a miserable, cold, worthless unity, and he, for one, wanted none of it. (Cheers.) The unity whose possibilities he desired to consider was unity among "loyal Churchmen"—Churchmen who, while they occupied different standpoints, were honestly agreed on certain common fundamental principles.

Unity built on an amalgamation of Lambeth and the Vatican is the baseless fabric of a dream. Protestantism is the backbone of the Church of England, and any attempt to procure unity by removing or widening our Protestantism will alienate the vast majority of Churchmen and kill the Church. I shall not waste words on the wild theories of those who wish to do away with all articles and written terms of communion, and to make a vague "earnestness" a substitute for faith and sound doctrine. The unity whose possibilities I desire to consider is unity among Churchmen who, while they occupy different standpoints, are honestly agreed on certain common fundamental principles. My first suggestion is that, if we want to obtain more unity among Churchmen, we must cultivate the habit of recognising the grace of God and love to Christ wherever that grace and love are to be found. My second suggestion is this—if we want to promote unity among Churchmen, we must cultivate the habit of tolerating courteously diversities of opinion and practice about the *non-necessaria* of religion. My third suggestion is—if we want to obtain more unity among Churchmen, we should cultivate opportunities of meeting men of other schools on neutral ground. My fourth and last suggestion is this—if we would obtain more unity with Churchmen of other schools of thought, we must co-operate with them whenever we can. Co-operation for objects of a temporal or semi-temporal kind is clearly a possibility for the relief of poverty and distress or for general aid to sufferers from war, pestilence, or famine. Supporting the maintenance of a Scriptural system of education against a secular system, maintaining the union of Church and State, promoting measures of Church reform, I see no reason why loyal Churchmen of all schools should not heartily work together. I must honestly say co-operation with Churchmen who differ from you seems open to grave objections, and that it is my deliberate conviction that if High, Broad, and Low Churchmen are sincere, outspoken, hearty, and earnest in their several views, it is difficult for them to work comfortably together in direct dealings with souls. Our want of unity is one great cause of weakness in the Church of England.

The Rev. A. J. Ross, D.D., followed with a paper on the same subject, after which an animated debate took place. The Rev. Mr. Maitland asked his brethren to withdraw their support from every party journal which lived by fanning the flames of discord in the Church, and also to withdraw their support from all associations which formed the centre of hostile camps and trained recruits to keep alive civil war within the Church. The Bishop of Winchester did not believe that there was any fundamental difference in the large schools of the Church of England, though there might be some in the small schools and amongst individuals. If they wanted to have unity they must not try to make out that their neighbours differed from them, but rather let them try to find out in what respects their neighbours agree with them. Above all, he warned them to beware of party newspapers and magazines.

OTHER TOPICS.

Of the multifarious topics discussed by the Congress, in addition to the above, we have not space to deal. One of these was on voluntary schools and the best means of promoting religious education in them and Board schools. In the course of the discussion on this subject Mr. Birley, M.P., said that in the national schools diocesan inspection was taking the place of Government inspection, and very good progress was reported. The number of children, he added, withdrawn from religious instruction was insignificant, if such a term could be applied to such a subject. Viscount Emlyn, M.P., Carmarthenshire, chairman of a local school board, said that in his district religious education was always given in Board schools, and he hoped it would be continued.

Another subject dealt with was "Diocesan Synods and Conferences," on which the Dean of Lichfield read a paper, and said he anticipated that the Church of England, with fully developed diocesan and synodical machinery, would still remain the National Church, and, retaining its holy alliance with the State, would carry out its great mission of spreading pure and undefiled Christianity among nations. (Loud cheers.) Mr. Beresford Hope, M.P., said that beside the legal authority of the Church, there had grown up a voluntary body—the Convocation—and he trusted that it would still develop, and that they would eventually shake hands with each other. He was of opinion that the Cathedral Chapters would form one part of the proposed Synod. He trusted that they would not rest until they had a governing body of bishop, chapters, synod, and conference. (Cheers.)

On the subject of "Church Temperance Work" Canon Ellison read a paper, and called upon all interested in temperance work to sink their small differences, and draw the sword against the common foe. Mr. J. Coke Fowler, the stipendiary magistrate of Swansea, also read a paper, and strongly advocated counter attractions, as well as advising magistrates to be very particular respecting transfers of licences. Lord Aberdare spoke strongly in favour of the clergy providing healthy recreation for their parishioners, in the shape of clubs, and in the organisation of amateur entertainments. He did not wish to underrate the value of sermons, but it was highly desirable that the influence of the clergy should be exerted amongst that class who did not as a rule attend sermons.

On Thursday evening there were two meetings of the working classes, at one of which the proceedings were conducted in Welsh, the Bishop of Bangor being in the chair, and the Dean of Bangor being amongst the speakers. The Bishop of St. Davids presided over the English meeting, and the principal speakers were the Bishop of Winchester, the Bishop of Oxford, the Rev. Canon Ryle, and Mr. Beresford Hope. Both meetings were well-attended. The Bishop of St. Davids, in the course of his speech, said he had lived long enough in Wales to love the Welsh and respect the Welsh working men very much. Amongst the very poor the virtues they possessed were conspicuous, and so also were the vices. He knew, however, that there was a deep religious feeling prevalent amongst the working men of Wales, and it did his heart good to know such was the case. The Bishop of Winchester enforced the necessity of thrift; and Mr. Beresford Hope said he trusted the people of Wales would not judge the members of the Church of England from what their enemies said of them, but by themselves.

The Church Congress came to a close on Friday. No sectional meetings were held in the morning, but the Congress met to consider the Epistle to the Ephesians in its relation to the practical life of the Christian. In the afternoon there were discussions on the supply and training of ministers, and on the Church Press and literature of Wales; and in the evening the Rev. T. Helmore read a paper on "Church Music." The place of meeting next year has not yet been selected, but Leicester has been suggested.

GENERAL RESULTS.

Referring to the general results of the Congress, the correspondent of the *Daily News* says:—"The Church Congress of 1879 has been brought to a close. The members of that body take away with them a favourable view of Swansea, and Swansea on the whole seems to have been pleased enough to see the Primate, the Prelates, and the parsons. Curiosity has been satisfied on both sides, and each side flatters itself that it has created a decided impression on the other. From the day that the corporation of Dissenters, the Mayor, with his 'very fine gold chain,' at their head, officially welcomed the Congress, there has been nothing lacking in the way of mutual courtesy and respect. Then the representatives of the Church have made the most handsome acknowledgements of past errors of omission and commission in Wales; as Mr. Beresford Hope put it, they have copiously confessed the sins of their grandfathers. They have revelled in sweet counsels of Christian unity, they have subjected Swansea and the Principality to a ministers' wooing, and they have not omitted to woo in Welsh. The whole proceeding has undoubtedly been interesting and attractive, but of course as yet nothing can be said of its results. It has been summer while the clergy have been here, and one humble inhabitant has been heard to comment upon this as if these few clear sunny days were the result of a special intervention of Providence in favour of the Church of England. Should this theory take root there would be more hope for the Church of England in Wales than that held out by another inhabitant of Swansea—a gentleman who regards the sun as made to shine alike upon the evil and the good, and, as for the Church Congress, admits that the gathering has been great, but looks upon it as after all a 'great nothing.' Not a Welshman himself, though an inhabitant of Wales, he affects to take an impartial view of the whole affair, and his conclusion is that the Congress has done well to come to Wales 'to stop the sluice' but that it is hopeless to recover any part of the stream of Welshmen who have already found their way in to the fields of Nonconformity."

Mr. Cross and the Claims of the Church.—Laying the foundation of a new church at Widnes, on Wednesday afternoon, the Home Secretary said the Church of England as a national Church was bound to provide accommodation so that everybody who wished might attend her services. He hoped every church would copy the one of which he had laid the foundation-stone, and have all the seats free. Every parishioner had an absolute right by the law of this country to sit in the parish church if he desired. A contemporary suggests that the next time Mr. Cross reiterates the statement will he condescend to make a few explanations? Churches have to be paid for. Why should it be the bounden duty of Churchmen to provide accommodation which they know will never be used? In Bethnal Green, for instance, it would be surely better to fill the churches that are now empty than to build more.

ECCLESIASTICAL MISCELLANY.

It is reported that Canon Farrar will probably be nominated to the Deanery of Worcester. The office is worth 1,200*l.* a year, with a handsome residence near the cathedral.

The Bishop of Ripon has inhibited the Rev. A. Tooth and the Rev. S. F. Green, who were advertised to preach in St. Mary Magdalene's Church, Bradford, during this week, from officiating in his diocese with his licence.

THE SUNDAY QUESTION.—The proposal to open the Guildhall Library on Sundays will be discussed to-morrow in the Common Council; and with a view to influence the debate and the decision a protest has been signed by Lord Shaftesbury, the Bishop of London, Mr. Spurgeon, and eighty-seven bishops and members of Parliament.

THE BISHOP OF GLOUCESTER'S VISITATION.—The subject of Bishop Ellicott's visitation will be a survey of the evidences for the being of God, and will be apportioned as follows:—General statement of the argument; considerations derivable from the general consent of mankind; considerations suggested by the principles of causation; considerations arising from the presence of final aims in nature; considerations deducible from morality; and summary, objections, and conclusions. The visitation will commence at Gloucester on October 21.

THE AGRICULTURAL DEPRESSION AND SMALL LIVINGS.—The *Telegraph* says:—"One of the effects of the continued agricultural depression is to render small benefices less worthy of the name of 'livings' than ever. About half the income of the vicarage of Playford, Suffolk, is derived from a small farm near Framlingham, but five continuous bad harvests have made the tenant bankrupt, and 18s. per acre is now the highest offer for land which was previously let at 40s."

CONVOCATION AND THE LAITY.—The movement in the Church of England for the reform of Convocation is to find expression in a memorial to the Prime Minister on the subject of the representation of the laity. The subscribers to the document assure his lordship that, in their opinion, no scheme of reform of Convocation can be satisfactory which excludes the consideration of a just representation of the laity as well as of the clergy. The memorial has already received the signatures of many influential personages, both clerical and lay.

THE BAPTISTS IN RUSSIA.—A telegram from St. Petersburg states that an Imperial ukase has just been issued decreeing that Baptists, who are legally free to exercise their religion, require authorisation from the provincial governors to open chapels; that their pastors cannot preach sermons or officiate until they have been confirmed in their office by the governors; that pastors of foreign origin must swear fidelity for the duration of their stay in Russia; and that the Baptists' registers shall be kept by the local civil authorities. The ukase is accompanied by temporary regulations for keeping the registers.

AN ANTI-ROMISH MEETING.—On Thursday there was held in the City Hall, Glasgow, a Protestant meeting, presided over by the Right Hon. Lord Oranmore and Browne, at which resolutions were passed strongly disapproving of the unworthy and dangerous concessions made to Rome by all recent Governments, expressing thanks to Mr. Newdegate and others for services rendered by them, and, in prospect of a dissolution of Parliament, impressing on all electors the desirability of supporting only those candidates who will make the maintenance of national Protestantism superior to all party considerations and questions.

WORKHOUSE CHAPLAINS.—The Local Government Board decline to allow the Birmingham Board of Guardians to relieve themselves of the responsibility of the religious education of pauper children. The Local Government Board insist upon the fulfilment of the usual regulation requiring the appointment of a Church of England chaplain, and hint that it would be as well to appoint clergymen for other denominations as well, else there may be a good many applications for the removal of children to schools of their own denomination. A notice of motion has been given at the Board of Guardians to appoint a Church of England chaplain and a Roman Catholic priest.

THE CHURCH AND STATE CONFLICT IN BELGIUM.—The Governor of the province of Western Flanders has suspended the execution of the resolution of the Clerical city administration of Bruges, by which it was forbidden to the teachers of the public primary schools of the town to give religious instruction. The resolution was of course intended to deprive these schools of their pupils. It is whispered in Rome that the Pope is making fresh efforts to induce the Belgian bishops to adopt a more moderate and pacific tone, being most desirous that no new discussion should take place in the Chamber relative to withdrawing the Belgian representative at the Vatican, which, it is feared, the prolonged strife on the question of primary education will inevitably provoke.

CLERICAL FOLLY.—Canon Gregory has made a great discovery. He says that it is a suggestive fact that crime has rapidly and steadily increased ever since the passing of the Education Act of 1870. We have made another discovery of equal importance. It is a suggestive fact that crime has rapidly and steadily increased ever since the appointment of the Rev. Robert Gregory to the Canonry of St. Paul's Cathedral. Thinking over the matter, we remember that, though the Act in question was passed in the summer of 1870, it took two or three years for the London School Board to get its schools into operation. Till 1874 it cannot fairly be credited or discredited with anything. And since 1874, if the Board has been at work, so has Lord Beaconsfield's Government. He and his colleagues complain that heavy rains and bad harvests are scored against them. Why should we not put down the increase in crime to the same cause?—*Echo*.

A CHURCH DEFENDER DISOWNED.—A letter under this heading appears in the *Halifax Courier* criticising in a scathing fashion a "Church Defence" lecture lately delivered by Mr. Reed at Halifax. The following is its closing passage:—

We have seen how Mr. Reed fares when he presumes to define. Let us now see whether he be more successful when he illustrates. The Church of England he compares to a drinking fountain, erected by some benevolent man on a convenient site for the use of the people of Halifax. It belongs to the whole people—a thing which he had denied just before of the Church of England, but inconsistency, we presume, is with him a virtue. He then represents a number of dissatisfied individuals who cannot drink water making a nightly assault upon the fountain, and carrying away its marble for the purpose of making, according to his refined idea, paving stones for their backyard. These ruffians are meant to signify the Nonconformists in their action against the Church of England. He here assumes, at the outset, that the Church of England was as much the creation of "pious founders" as was the well of a benevolent citizen. This it was necessary to prove, but proof is not Mr. Byron Reed's line of things. Further, the well of the Church of England is presided over by a number of administrators who are perpetually quarrelling around it, rendering themselves a nuisance to the population. Some say that the water is true Romish water; others say it is Evangelical water; others that it is Rationalistic water; and others, that it is no definite water in particular. These administrators have haled each other before the courts of law, and some of them have been sent to prison for misdemeanour. The ruffians that threatened the well are thus the parsons and not the people. Does Mr. Reed see no difference between his position and his illustration? Besides, the inhabitants have, in the meantime, dug wells of their own, with the water of which they are perfectly satisfied, and about which they do not quarrel among themselves; and, indeed, if the well of the benevolent citizen were to become an obstruction, or a nuisance, the inhabitants would have a perfect right to seal it up in spite of the will of the founder. It would be well if in future Mr. Byron Reed would avoid wells as illustrations: as he will see how easy it is to topple in and be drowned.

Religious and Denominational News.

The Christian Young Men's Associations in various countries now number 2,128. The London Association has a membership of 1,600 young men.

The Rev. Samuel B. Driver, on Sunday last, announced his intention of resigning, at Christmas next, the pastorate of the Albion Congregational Church, Southampton.

The Rev. R. H. Lovell has resigned the pastorate of the Victoria Park Congregational Church. The closing service on Sunday, Oct. 26, will complete the tenth year of his ministry in the church.

The Rev. Thomas Jones has definitely negatived the earnest request of the Independent Church at Collins-street, Melbourne, to remain with them. He is anxious to rejoin the members of his family, and has determined to return to England.

Mr. William Herbert Harris, of Liverpool, commenced his ministry at Fishergate Baptist Chapel, Preston, on the 5th inst., as the successor of the Rev. Edward Walters, who has gone into the Established Church of Scotland.

The Rev. Owen Thomas, B.A., formerly student at Lancashire Independent College, and of Cambridge University, has accepted a call to the pastorate of the English Congregational Church at Holywell, and will enter upon the pastorate on the last Sunday of this month. Mr. Thomas is the son of the Rev. John Thomas, D.D., of Liverpool, and nephew of the late Rev. Owen Thomas, D.D., the well-known Nonconforming divines.

NORTHOP, FLINTS.—On Oct. 8, the "memorial stone" of the English Chapel at Northop was laid by Mr. J. Ashworth (Manchester). The Rev. P. W. Darnton (Chester) offered the dedicatory prayer, and a statement of Congregational principles was given by the Rev. David Oliver (Holywell). Contributions in material and money were announced to the extent of nearly 250*l.* A most successful tea-party was held in the National School (lent by the vicar), and at night addresses were given by the Revs. J. Davis (Mostyn), D. Burford Hooke (Mold), H. J. Haffer (Wrexham), P. W. Darnton, and others. On the previous evening the Revs. T. Roberts (Mold), and David Roberts (Wrexham) preached to a large congregation in Welsh.

SUFFOLK CONGREGATIONAL UNION. — The autumnal meeting of the western division of the Suffolk Congregational Union was held at Wickhambrook on Tuesday week, Oct. 7. The ministers and delegates assembled in the chapel at 10 30 a.m., for the transaction of the business of the union. N. Warner Bromley, Esq., presided, and there was a good attendance of the representatives of the various churches. The lists of churches and ministers were adjusted, matters relating to the spread of religion in the county were discussed, and sums of money recommended to be granted in aid of certain churches and stations. At the conclusion of the morning sitting the members adjourned to Bansfield Hall, the residence of the chairman, where dinner was most kindly and hospitably provided. After dinner hearty thanks were tendered to Mr. and Mrs. Bromley for their kind hospitality, and the business of the union was proceeded with. Concerning the Congregational Church Aid and Home Missionary Society and Milton Mount College, it was considered desirable to diffuse further intelligence and awaken increased interest. Tea was prepared in the schoolroom. After tea a public meeting was held in the chapel. The chair was taken by the Rev. F. Vaughan, and addresses on various aspects of Christian life were delivered by the Rev. J. Browne, B.A., secretary of the union; the Rev. T. F. Touzeau, of Melford; the Rev. G. Hollier, of Stansfield; and the Rev. G. H. White, of Sudbury.

CONGREGATIONALISM IN LEAMINGTON.—At a recent meeting of the Holly-walk Congregational Church a letter was read from the Rev. F. S. Attenborough, in which he explained, whilst gratefully acknowledging an offer of further rest, that the state of his health rendered it impossible for him again to resume his ministerial labours, and therefore he was obliged to tender his resignation as pastor of the church. The reading of the letter caused considerable emotion. Ultimately a resolution was adopted, expressing the warmest affection towards Mr. Attenborough, indebtedness for his eleven years' earnest and faithful ministry and the deepest regret at his retirement. Subsequently an invitation was considered, which had been received from the Spencer-street Church, inviting the Holly-walk congregation, thus left without a pastor, to unite with them under the ministry of the Rev. W. J. Woods, B.A. The invitation was finally accepted, and on Sunday last the two congregations met as one in Spencer-street Chapel, which was then reopened, after suitable enlargement and repairs. The Rev. W. J. Woods, the pastor of the chapel, occupied the pulpit in the morning, and Mr. R. W. Dale, M.A., of Birmingham, preached in the evening. At the conclusion of his sermon Mr. Dale mentioned that he had that day seen the Rev. F. S. Attenborough, and expressed a hope that his health might soon be restored. Alluding to the recent division in the ranks of Congregationalism in Leamington he expressed his belief that it would result in an increase of vigour and strength. Mr. Attenborough, whose recovery was recently despaired of, is now out of danger, although some time must necessarily elapse before he will be able to take part in any public work

THE REV. J. GUINNESS ROGERS ON THE QUESTION OF THE THEATRE AND THE CHURCH—"A. C." writes to us:—On Sunday evening a large congregation assembled in the Congregational Church, Clapham, to hear an address from the Rev. J. G. Rogers on the popular question of the Drama and the Christian Church Mr Rogers based his remarks on the words of St Paul: "Let not then thy good be evil spoken of." The address was a masterly defence of what may be called the modernised puritanical position in reference to the subject. Repudiating all sympathy with anything approaching a Pharisaic spirit, and distinctly declining to sit in judgment either upon playgoers or actors, he nevertheless utterly disbelieved the whole superstructure of argument by which it was now being attempted to prove the desirableness of the Christian Church throwing its influence into the drama with the view of purifying it. With a merciless logic Mr. Rogers exposed the absurdity of the demand, and in a peroration of singular power he warned his hearers of the perilous nature of the innovation sought to be made on the Evangelical position in reference to the stage. The hope of reform through Christian patronage was, he said, sheer delusion, while the danger to the Christian patron was swift and inevitable. The whole idea was quixotic and perilous in the last degree. The one aim and purpose of the theatre was amusement, and the one aim and purpose of every true Christian was the advancement of God's glory in the redemption of a lost race. Between the two there was no possible connecting link, and any attempt at their reconciliation could have but one issue—loss of spiritual force and lowering of the whole religious tone.

A clergyman recently aroused his sleepy audience by asserting in the most positive manner, that notwithstanding the hard times, the wages of sin have not been cut down one iota.

A BISHOP'S TRIBUTE TO HIS MOTHER.—Distributing the prizes at the Keighley School of Science and Art on Wednesday, the Bishop of Manchester remarked that parents should not send their children out into the world too soon. His father, who had a very active mind, invested his means in the ironstone mines in the Forest of Dean. That investment turned out unfortunate, and his father died, he feared, a broken-hearted man. They were a family of seven, and he (the bishop) was then fourteen years of age. His mother was not clever, but she would have done anything she could for her children. She said, "I cannot give these lads large fortunes, but by denying myself and living quietly I can give them a good education." Three of his brothers went out to India—one fell in the mutiny, and another was now at the head of a department of public works in India, where he had a good situation and was doing a good work. They knew what he (the bishop) was. He ventured to say that, if all his brothers and sisters were alive, they would rise up and call their dear mother blessed for the sacrifices she made that they might have careers. By God's providence he had that mother still spared to him. She was now paralysed, speechless, and helpless, but every day when he went into her bedroom and looked on her sweet face he thought gratefully of all he owed her, of what he was, and what he had been enabled to do.

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At a MEETING of the TRUSTEES held at GLASGOW on the 8th inst. it was determined to take immediate steps for the preparation of an Appendix. The whole of the Trustees are expected to assist in the undertaking, and a Committee is appointed to take charge of the work in conjunction with the Editor, the Rev J. Wigner.

The publication of Psalms and Hymns will also be continued as at present for the convenience of those who may not desire the Appendix.

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TO CORRESPONDENTS.

"QUISQUIS."—Next week, if possible.

The Nonconformist.

WEDNESDAY, OCTOBER 15, 1879.

THE WEEK.

THE suspense of a week ago, which lasted two or three days, was relieved by the news that General Roberts had defeated, though not without considerable loss on our side, the mutinous Afghan regiments who had taken possession of Cabul, and driven them back into that capital. Position after position was taken, the Afghan artillery was captured, the citadel of Bala Hissar was occupied, and the defeated mutineers are being pursued by a cavalry brigade in their flight towards Bamian. The British flag flies over the gates of Cabul, and the population quietly submit to their fate, the influential citizens having paid their respects to General Roberts. The Ghilzais, and other tribes who were assembled on the heights surrounding the city ready to take part against the invaders, came to the conclusion that "discretion was the better part of valour," and have returned to their homes. The column which has been advancing by way of the Khyber Pass has met with little resistance. Jellalabad has been quietly occupied, and it is expected that in a few days General Gough will be in communication with the British troops in Cabul—his heavy batteries having been sent back to Peshawur as no longer needed. It is expected that by the end of October Sir F. Roberts's communications with Peshawur on the one hand and Candahar on the other will be in perfect order, and that the fortress of Ghuznee will shortly be in possession of General Macpherson who has been detached to swell the force marching towards it.

As for Yakoob Khan, who has accompanied General Roberts in his advance upon the capital, there is good reason to believe that he was privy to the desperate resistance offered to the British army. The Ameer is not allowed to occupy his palace, but is detained among the staff of the Commander-in-Chief, and doubt is expressed whether he will be restored to his throne. Thus, though the military struggle may be almost concluded in Afghanistan, the political difficulties have only just commenced. The Indian Government have to find them a ruler whom the Afghans can respect, and to decide what course they will pursue if annexation is not to be thought of. What the task before Lord Lytton is may be gathered from the following graphic description of the people whom his rashness and aggressiveness have thrown upon his hands. The *Times* thus pourtrays the population of Afghanistan:—

> The Afghans are not like a civilised race, to whom the defeat of their army, the capture of their ordnance, and the occupation of their capital would conjointly be a blow necessarily entailing complete submission. They owe but scant obedience to their sovereign, the Ameer. Each subdivision of a tribe is, according to its numerical force and extent of territory, commanded by one or more 'sirdars; and it may be said that there are in Afghanistan as many sovereigns as there are sirdars. Each of them governs after his own fashion. They are jealous, turbulent, and ambitious, and the Ameer restrains them only by taking advantage of their rivalry and opposing one to the other. There is no unity in the country; nothing is permanent; everything depends on the pleasure or caprice of a number of despots always at variance with each other. Avarice is one of the leading characteristics of the Afghans, and the love of money is the only lever to work in order to counteract the frenzy of religious excitement. Gold against the Mollah is the game which has ever been played in Afghanistan. Love of country Afghans have none. They will readily pass from the pay of the Ameer of Cabul into that of the Shah of Persia or of the Queen of England for a substantial pecuniary consideration. It is a matter of perfect indifference to the Afghans whether their enemy of to-day is their friend of to-morrow, or whether they have to take up arms against their relations or not.

"We must not," it is added, "expect the country to be pacified at one swoop. With the majority of the principal cities in the possession of a much hated enemy, it would be strange if there were not excitement throughout the length and breadth of the land, and ever and anon, perhaps with oft recurring frequency, we must expect to learn of acts of undoubted hostility." We thus get an insight into the tremendous problem which our Government have still to solve, and for which India or the people of England will have to pay.

Prince Bismarck has scored another success. To his late diplomatic triumph at Vienna must now be added the decision of the electors of Prussia, who have just returned to the local Diet a large majority favourable to his policy. The Chancellor is thus paramount both in the German Parliament and in the Prussian Assembly, and the National Liberals who represented the constitutional principle of government have been quite disabled. The carrying of a Protectionist policy will probably be followed ere long by concessions to the Ultramontanes—who are now the firm allies of the Government; by additions to the taxation of Germany with a view to strengthen her overgrown armaments; and by the launching of a scheme for bringing all the railways of the Empire under State control. But the statesman who has thus become a virtual dictator cannot last for ever. He has been obliged to obtain from the Emperor six months' leave of absence—a sure sign of the impaired condition of his health.

Count Andrassy has formally retired from his high position amid the grateful thanks of his Sovereign, the universal regret of the Austro-Hungarian people, and the respect of Europe. As Minister of Foreign Affairs he is succeeded by Baron Haymerle, whom he has thoroughly initiated into his views. By the understanding recently come to at Vienna the responsibilities of the new Minister have been greatly lightened. Germany is prepared to back up Austria in preventing any infraction of the Treaty of Vienna, and there are signs that Roumania, Servia, and especially Montenegro, look for future support in the direction of Vienna, rather than of St. Petersburg. It is even said that the Prince of Bulgaria is more anxious to secure the goodwill of Austria than to take the orders of the Czar. The opportunities of Count Andrassy's successor are, therefore, great. But it is to be remembered that Austria is proverbially more intent upon her own aggrandisement than in giving effect to the principle of nationality.

Following hard upon the session of the Church Congress at Swansea—on which we have commented elsewhere—has been the autumnal meeting of the Congregational Union at Cardiff. It is remarkable that at the opening meeting of that assembly yesterday, the chairman (the Rev. W. Cuthbertson) should in his impressive address have largely discussed the same topic—the injurious effect of creeds and subscriptions—as was dealt with by the President of the Baptist Union at Glasgow. Both substantially adopted the same conclusions on the subject. In the course of its sittings the Glasgow assembly passed an emphatic resolution protesting against the warlike policy of Her Majesty's present advisers, and urging Baptists throughout the country to use their utmost efforts during the coming election to oppose it—advice which will, we hope, be carried out by Nonconformists in general. At Cardiff the policy of the Church Congress in respect both to Welsh Nonconformists and to Dissenters as a whole was, as will be seen from our report elsewhere, the subject of lively comment at the great meeting held in that town last evening. But we have neither time nor space to advert further to the subject this week.

Sir Stafford Northcote has been speaking in Dublin, and Mr. Secretary Cross at Leigh, in Lancashire, in vindication of the Government policy at home and abroad. The Chancellor of the Exchequer availed himself of an entertainment by the Lord Mayor of Dublin to give the first official utterance of the kind. The Home Secretary followed at a Conservative demonstration connected with the opening of a new club at Leigh. Both speakers endeavoured to make the most of the respective occasions so as to lessen the effect of recent utterances by Liberal leaders, and notably those of Sir William Harcourt; and both sought to gloze over their Afghan policy in particular. Sir Stafford, however, as was to be expected, entered more fully than his colleague into the financial aspect of the whole question, and did his utmost to take a cheerful view of the immediate future. He affirmed that

not only is the revenue sufficient to cover the expenditure, but that there will be a margin applicable to the reduction of the National Debt. If this was not being paid off so rapidly as could be desired, the Ministry was not chargeable, he said, with levying a shilling income-tax. This implication is unfair, and is altogether unworthy of the speaker. Every schoolboy knows that a shilling income-tax has only been levied when the country was in the throes of a crisis—as when the Crimean war was waging. No fair comparison can be instituted between such a time and the present. Moreover, we cannot forget the odd six millions of deficiency of the last two years, which have yet to be provided for in some unknown fashion. We are particularly pleased to observe the *Economist* dealing with the Chancellor of the Exchequer's allegations in its own severely judicial fashion. Our contemporary shows that in March last the National Debt had risen by nearly two millions and a quarter beyond the amount at which it stood two years previously. Yet Sir Stafford boasts that we are paying off the debt. During the five years ending March last, the present Ministry has paid off only 1,295,000*l.*; whereas, in the preceding five years, the Gladstone Administration paid off 26,197,000*l.*

The anti-rent agitation continues in Ireland, and the speeches delivered at meetings held during the past few days are still marked by intense acrimony towards the landlords. At a great gathering at Navan, on Sunday, Mr. Parnell, M.P., made one of his incendiary speeches, and was thanked for his "heroic struggles for Ireland in an alien Senate." It was also uproariously asserted and resolved that the State should not only take into consideration the whole system of landholding, but should at once provide employment for all labourers out of work. Amidst all this clamour and excitement, however, there are numerous proofs that respectable and orderly people are holding aloof, and that they regard the proceedings with regret and alarm. It is manifest also that a spirit is being aroused, and that elements are being introduced into the controversy, which Mr. Parnell and his associates will find it difficult, if not impossible, ere long to control. The adherents of Ribbonism and Fenianism are preparing to make the most of the opportunity now furnished, and to foment ill-will and strife, so as to prepare the way for and to hasten on an outbreak in their own interests. It is stated that two squadrons of dragoons and a company of infantry have been sent to Mayo, and that other preparations have been made to uphold law and order, and to protect property in the threatened districts. It is gratifying to observe that the Marquis of Headfort's tenantry in Meath have held a meeting to repudiate the recent threatening letter sent to the Marquis and his agent, and that they have subscribed nearly 200*l.* as a reward for the detection of the writer.

There are a few gleams, more or less fitful and transient, of revived trade in certain districts; especially in the iron trade, with its allied industry of coal. It is, perhaps, too early to generalise upon the subject, or to pronounce a positive opinion as to the immediate future. Still, any tidings that inspire hope are to be welcomed. We read of several large American orders having been placed in this country for steel rails, notwithstanding the heavy duty on importation, intended to be prohibitory. If these orders have been accepted with ever so small a margin of profit, it is a gratifying circumstance, as showing that our manufacturers do not intend to be beaten either in price or in quality. Incidentally, also, it shows how the stone-wall policy of Protection is breaking down. We hear also that the marine engineering works on the Tyne are showing unwonted signs of activity, and that several good orders have already been put in hand; thus giving employment to a considerable number. We repeat that it is too early to assert that a decided and permanent change for the better has set in. The wise attitude should rather be one of cautious hope. Already there are the usual signs of a speculative fever; and, indeed, it has broken out in some departments, as in the corn trade, in the stock and share market, in the iron trade, and in that unfailing region devoted to the launching of new companies. Probably a few weeks will show the actual condition of affairs; but all will heartily rejoice if the long lane of commercial depression at length reveals a turning. The September returns issued by the Board of Trade are somewhat more hopeful, although the increase in exports of British and Irish produce is more in the direction of quantity than of value. On the other hand, a much larger quantity of cereals has been obtained at considerably less cost than before.

Honour was properly rendered last week to an eminent and worthy citizen of Liverpool, Mr. J. A. Picton, by way of recognising services rendered by him during many years to the local community. He has specially devoted himself to the improvement of the town and the promotion in it of the interests of literature, science, and art. A self-made man, Mr. Picton ever sympathised with those who were struggling to attain to higher intelligence, and who wished to avail themselves of educational and literary assistance. He therefore made time, amidst the demands of his own profession as an architect, to promote the formation and to develop the usefulness of such institutions as the Free Library and the School of Art; and has always been ready to assist these laudable efforts with his time and money. It was fitting, therefore, that the new reading-room which has just been erected by the corporation of Liverpool should be styled the Picton Reading-room, by way of perpetuating his name and of recording the local sense of his worth. Lord Derby, as a near neighbour and an influential landed proprietor, was invited to perform the opening ceremony last week, and in a felicitous speech he enlarged upon the duty and the advantages of what he termed "local patriotism," illustrating it by reference to the career of Mr. Picton. In his reply that gentleman modestly said that should any persons in time to come think it worth while to inquire who and what was the man who bore the name now given to the reading-room, his highest ambition would be satisfied if it could be said that he was one who moved in a narrow sphere with limited opportunities, but that in that narrow sphere and with those opportunities he did what little he could, and that from a sense of duty.

The Central African Mission.—The mail that has just arrived from Zanzibar has, we understand, brought no tidings whatever from the interior of Africa, either to the London Missionary Society or to any friends of its missionaries at the Lake, from whom nothing has been heard since February last. Of course, it is possible, and it may be probable, that letters have been intercepted by the Arab slave-traders, or that the messenger charged with their delivery at Zanzibar may have fallen ill, or have died on the way. We were recently informed by a gentleman having extensive commercial relations with the district that he has sometimes known more than a year to pass without any intelligence being received from his agents in the interior. He added the expression of a confident opinion that if any harm had befallen the missionaries at the Lake, rumours of it would certainly have reached the coast ere this, for ill-tidings travel swiftly even in Africa. Still, it cannot be disguised that much concern exists at this prolonged silence, especially after the fatalities that have attended past efforts to establish the mission at Ujiji.

A Fishing-Boat attacked by a Sea Serpent.—The *Summerside Journal* (Newfoundland) published the following received on Aug. 28, from a correspondent at Miminigash:—"At Miminigash, Aug. 16, as Matthew M'Donald and James Doyle, two men in the employ of E. G. Fuller, were hauling their trawls, they observed an unusual commotion in the water near them. 'Is that a squall?' said Doyle. 'Great heavens!' exclaimed M'Donald, as the line he was hauling took a surge and parted a hook, tearing his hand from one side to the other, and a huge form arose from the sea full twenty feet out of the water. 'Quick with the sails, Jim,' cried M'Donald, and the two terrified men spread their canvas in a hurry. M'Donald gave the helm to Doyle, who, crouching down in the after berth, barely showed his head, while Mac, rather the cooler of the two, quickly improvised a sort of spear out of a long knife, which he lashed to an oar. He describes the fish as a sort of snake, striped yellow and white, and a mouth as large as the open end of a puncheon, and each time it raised out of the water it uttered a sort of roar like the bellowing of a bull. As the boat, with twice as much sail as was consistent with safety, was flying before the stiff S.W. breeze, the monster followed in her wake. M'Donald thought to pacify it with fish, as it was doubtless enraged by being torn by the trawl hooks, so he commenced throwing hake, with which the boat was partly loaded, to the monster, who greedily devoured them. Nearing the shore they crossed a lobster trawl of Mr. Belyea, and the monster fouled and parted it, half filling the boat at work on it with water. This seemed to infuriate it, and raising itself in the air, it made a rush for the boat. M'Donald says he thought it was all up with him, but he kept cool, and raising his improvised harpoon struck the monster in the eye, driving the oar clean into its head, and breaking the knife in the wound. With a roar of pain it sank out of sight, reddening the water around with its blood. Doyle says he counted twelve sharp fins on it, each surmounted with a sort of horn, and both men say that the fish was 200 feet long. They took off one of the hooks a large tuft of yellowish hair attached to a piece of skin resembling pigskin."

Correspondence.

CONGREGATIONALISM AND ITS YOUNGER MEMBERS.

To the Editor of the Nonconformist.

Sir,—I am glad to know that "A Nonconformist Mother" is able to bear testimony to the superior motives actuating some young people in their desertion of Nonconformity for Episcopalianism. I do not believe, however, that it is the general experience. Nor do I think that the fault lies (except in a small degree) in our order of service. I believe that, taken as a whole, the interest maintained in Church of England places of worship is much less than that felt and experienced in our services, and only young people of inferior intelligence would prefer the Episcopal form of worship merely because there was a short sermon and a liturgical service. I know that many young people desert our denomination from motives of the purest worldliness. Is not this the result of lack of religious and denominational education, added to the many other adverse influences at work in our day?

Granted that the youth of our churches are desirous that the form of service be considerably altered, and granted that it were wise to concede this point, it is surely a palpable proof of the truth of my assertion of the decrease of religious intelligence apparent amongst our young people. "The educated young people of our time" are unable to endure a sermon unless limited to twenty minutes' time, and cannot keep up their interest in the different devotional exercises unless there is a liturgical service of some sort.

Young men and maidens can go and listen for an hour and a half to a lecture on politics, science, or art, but they cannot possibly be detained for more than twenty minutes at a time to listen to a sermon on religion, which to them ought to be the *most* interesting and important of all. Surely it is a mistake that such young people should be denominated "our very best" young men and maidens.

I have heard a good many ministers preach, but I never heard a read sermon delivered lasting forty or fifty minutes under ordinary circumstances.

I am, dear Sir, yours faithfully,

M. E. B.

To the Editor of the Nonconformist.

Sir,—Many thanks to you for inserting in your last issue the letter of "A Nonconformist Mother."

The lesson taught in it must be learned by the Free Churches in England or a continous loss will be suffered by them, not of *young* people only, but of those who are older. With the latter, social reasons are stronger to prevent change, but the desire for a liturgy is not weaker with many of them than with the young.

The cause for this is easy to find. Travelling in Southern France and Italy in the spring of this year, I met many English Nonconformists and members of the Free Church of Scotland. The only English service in most places was where the liturgy of the Church of England, with sundry alterations demanded by the circumstances, was used, and I heard wishes expressed in many places that such a service could be attended at home. People, young and old, return with this wish in their hearts, and travellers are multiplying fast.

Naturally the question arises: Why are we for ever to be deprived of the comfort and support of the grand early confessions and liturgies of the Christian Church? That we allow these to be associated in the minds of young people with a State Establishment *only* is a grievous wrong towards them and a hindrance to the cause we have at heart.

To show that this feeling of deprivation is not confined to young people, I may mention that a few days since I heard two worthy elderly Christian ladies lamenting at one and the same time the want of a liturgy and the absence of young people from the worship of their ancestors.

Enclosed I send my address in confidence, but I really write on behalf of these

TWO NONCONFORMIST GRAND-MOTHERS.

To the Editor of the Nonconformist.

Dear Sir,—I should like to suggest a simpler remedy for the complaints made in your columns under the above heading.

Let all the young members of our churches be encouraged to express their views at church meetings—which need not always be of the "heavy" type. This will afford others the best means of ascertaining what is desired, and of con-

vincing them, if they be in error, of their mistake. Those young Christians who are not members can easily get others to represent them, while those who do not profess to be Christians can claim no part in church government, nor can be trusted to legislate for those who are.

That all present arrangements for public worship are the best that can be devised is extremely improbable, but it is equally absurd to overturn them at the desire of a few of the most inexperienced members. I am aware that "conservative" prejudice is very strong.

It is not long since I heard of a deacon who announced his intention of obstructing at every stage an attempt that was being made by a large majority of the congregation to provide an organ. The most effectual way of overcoming such insanity would be to abolish for ever "life deacons," who are usually the offenders.

On the other hand young members who have not sufficient interest in their church to make their voices heard in its counsels can have but feeble convictions of the responsibility of the position they occupy.

The suggestion to teach children the foundations of Congregational polity I would fully endorse.

H. M. M.

University College, London, Oct. 11, 1879.

To the Editor of the Nonconformist.

Sir,—"A Nonconformist Mother" is probably correct in her statement that "long dreary forty or fifty minutes' read sermons" have a great deal to do with the absence of our young people from our services, but she seems hardly so happy in her suggestion of a remedy. She would have "sermons very seldom exceeding twenty minutes." But if a sermon is of a quality to become "dreary," twenty minutes is too long for it; and if it be worth hearing, twenty minutes is apt to be thought too short. It is quality, not quantity, that determines the reception of sermons—at least with the devout and intelligent class of young persons to whom your correspondent refers. As for the shallow, semi-educated middle-class multitude, whose delight is in little beyond the showy semblances of worship, they would be content with much shorter sermons than those indicated, or with no sermons at all. A popular canon of St. Paul's seldom, I believe, preaches less than an hour, while—to take an extreme, but therefore more apposite, case—Daniel Rowlands, the Welsh evangelist, as was mentioned at the Church Congress last Friday, "on one occasion preached six or seven hours without a pause, and neither himself nor the people perceived that the service was longer than usual." The tendency now is to shelve the ancient institution of preaching, and this threatens serious consequences to the religious life of the nation. In twenty minutes a man may give forth much fervid and even effective exhortation, but the time is usually too short for such an unfolding of the contents of the Bible, considered simply as a practical book, as is likely to tempt a hearer to its private study and to make it a power in his life. It is preachers, not priests—the vivid presentation of God's Word rather than even the most Scriptural forms of worship, especially when these stand alone—that have ever been the quickeners and sustainers of the spiritual energies of a people, and "woe worth the day" when the sermon shall be abolished or thrust into a corner!

There are one or two other matters in relation to which "A Nonconformist Mother" seems to have laid herself open to objection, as where she says, "none of them (the principles of Church government) are of Divine order." But I will not trespass on your valuable space by discussing them.

I am, Sir, faithfully yours,

Haslemere, Surrey, Oct. 13. B. P. P.

THE BRITISH WORKMAN.

To the Editor of the Nonconformist.

Sir,—Foremost among the great questions which will have to be dealt with by the next Liberal Cabinet is the general condition of the English working classes. As one result of extensive travels during the last few years I have reached the conclusion that nowhere within Her Majesty's dominions are the masses more hopelessly degraded than in this wealthy and aristocratic England. Nowhere are workmen more demoralised, and nowhere do they appear to have less enjoyment of life. Perhaps nothing more impresses the British traveller in the colonies—especially Canada and Australasia—and in the United States, than the difference which he detects between the general *morale* of the working man there and at home. Here at home he finds him, as a rule, living in a dirty comfortless locality, and with a general air of malignant discontent hanging about him. Abroad he finds him more or less smartly dressed, with an air of social importance about him, and located probably in a neat residence of his own, with all sorts of domestic luxuries around him. Here the working man seems to occupy a position, in reference to his employer, comparable only with the relative positions of the North and South Poles. A wide and impassable gulf yawns between them. Abroad, master and man are much nearer together, and it is often hard for even the employer himself to determine which is the better off. Hence, a fundamental difference in their relations. The spirit of serfdom is unknown, and the service is a mere matter of mutual convenience. The employer will be glad to have such and such work done, and the workmen will be happy to oblige him if they can arrange the terms. The practical outcome of the change is a general sense of social independence among the working classes, which, although occasionally carried to excess, is suggestive of happiness and enjoyment.

Now, sir, I take it that it falls within the legitimate functions of statesmanship to devise means whereby the well-being of the greatest numbers can be secured, and, as the breadwinners of a nation must ever be its greatest part, their welfare should be its supreme solicitude. I have a growing horror of leaving the working classes at the mercy of their own leaders, as they are called. The bulk of such men inevitably degenerate into mere place-hunting self-seekers. In my judgment, the greatest curse to the British workman, next to his own vile habits, has been his noisy champions. What untold misery have the pothouse dictators of trades unionism inflicted on the masses of their stupefied followers! Setting at nought the great laws of supply and demand, they have succeeded in rendering it almost perilous for capitalists to enter into a contract, until "Ichabod" is being written over our manufacturing portals.

A higher class of leadership is necessary. The thought of our best statesmen should be given to the problems of Capital and Labour. It is not by direct, so much as by indirect legislation that good is to be wrought. Here the demagogue usually makes his worst mess. Some plausible legislative enactment is seized on as a battle-cry, and forthwith all is made to depend on its being placed in the Statute-books. The ambitious author of the quack concoction must, perhaps, be sent to Parliament to ensure its success; and of course when there, all that he succeeds in doing is making a fool of himself and fooling those who sent him. Some remarkable illustrations of this kind of thing are occurring in the Australian colonies just now. The democratic wiseacres have reached a conclusion that the path to fortune lies in the direction of a rigid protectionism, and so everything not of colonial manufacture must be shut out if possible by a prohibitive tariff. It is the work of working-men legislators—a species of trades unionism introduced into the Legislature. Another working man's craze over there is the fear of Chinese competition in the labour market, and I learnt to my intense disgust that in New South Wales a resistless force was brought to bear on the Legislature to endeavour by a heavy head-tax to keep the industrious Chinaman out of the colony. Here was working-class legislation with a witness—the very men who had been helped out to the colony turning round on other honest toilers in search of a living and forcing them back to the starvation of their native country! Scores of ships in Sydney Harbour were deserted because colonial workmen refused to accept the co-operation of Chinese workmen. I confess that, after what I have seen in the colonies, I do not wonder at Mr. Lowe's hesitancy in the matter of a lowered franchise. I did not meet six cultured men who did not regard as an unmitigated evil the power of an ignorant multitude over Parliamentary business.

No, it is not in such a direction that help must be looked for. The highest powers of the profoundest statesmanship are demanded to work out—so far as legislation can work it out—the social redemption of the working classes of England. I believe that much—very much—may be done by wise enactment to remedy the present state of things; and I have not the least doubt that if our incomparable statesman, Mr. Gladstone, had occupied the position held by Lord Beaconsfield during the last five years, something very tangible would ere this have been done. Instead of the wasted millions on foreign wars, involving further taxation, money would have been saved for purposes of emigration. The huge ships in the service of the State would have been employed in removing the myriads of hunger-bitten and labour-starved inhabitants of this part of the dominion to other parts where food is abundant and labour scarce. Various other practical remedies for chronic ills would have been found out.

But enough of the past. I do hope that almost the first work of a new Liberal Government will be the institution of a searching inquiry into the condition of the working classes with a view to a radical improvement. One of the most touching records of the Master is that "He had compassion on the multitude;" and I pity the man who can view unmoved the present distressing condition of vast multitudes of men, women, and children in this rich and luxurious England. I have before me a pile of letters which have come from all parts of the country, earnestly asking for some means of getting off to that "England of the Pacific" of which some of us have been testifying of late. These letters have moved me as I never before was moved. I find in many of them a spirit of sturdy independence worthy of an Englishman. One fine fellow, writing from Northamptonshire on behalf of a body of workmen, asks only that some means may be devised for their working their way over to the Sunny South. No doles for them—only a fair chance of earning an honest livelihood. And this is the cry of myriads to-day. Am I far wrong in urging as a paramount obligation of Government the duty of lending an ear to the cry?

Clapham, Oct. 11, 1879. A. C.

SPECIAL RELIGIOUS SERVICES IN THEATRES AND HALLS.

To the Editor of the Nonconformist.

Sir,—The committee resumed for the twenty-first winter course this simple method of preaching the Gospel to the masses, on the first Sunday in October, in the following buildings:—Royal Park Theatre, Camden Town; Britannia Theatre, Hoxton; Pavilion Theatre, Whitechapel; South London Palace; St. James's Hall, Regent street; and the Town Hall, Shoreditch. The New Sadler's Wells Theatre will be opened on October 12.

The committee could wish, with many others, that our working population could be induced to attend the existing and often almost empty churches and chapels which, at great expense, have been erected for their benefit, but as an active and experienced clergyman recently put it in a letter to the *Times*:—"In the West-end, 'Society' expects people to go to church. In the East-end, 'Society' not only has no such expectations, but compels them to stop away."—(Rev. James Jeakes, M.A., Vicar of St. Matthias, Bethnal Green.)

The committee, by means of these services in theatres, halls, and mission-rooms, endeavour to bridge the gulf of separation which unhappily exists, and so, as they believe, gradually, it may be, yet surely, to remove the prejudice against the ordinary place of worship. That this has been, with God's blessing, effected in numerous instances, the reports published from time to time abundantly testify.

At the suggestion of the Rev. J. F. Kitto, the rector of Whitechapel, the committee were led, on the first Sunday in March last, to try as an experiment a series of morning services at the Pavilion Theatre for the thousands of working men lounging about. These services were conducted by well-known clergymen in the locality, and so successful were they that a further series has now been commenced.

Upwards of 172 different mission-rooms, mostly new efforts, have also been aided on various occasions by the special fund, raised by the committee a few years back. Numerous additional applications for assistance in this direction are now before the committee, but, as the fund is exhausted, they are compelled to defer help. When will the Christian Church arrive at the conviction, pithily expressed by the rector of St. George's-in-the-East, "We want no more bricks and mortar, but flesh and blood—the rough-and-ready mission-room, and not the prim church"?

Believe me, yours faithfully.

CHARLES M. SAWELL, Secretary.

3, Bridewell-place, New Bridge street, London, E.C., Oct. 6, 1879.

The *South Wales Daily News* reports the capture of a sword-fish in the Wye at Chepstow. It measured eight feet six inches in length, and its "sword" is three feet long.

The Editor of the "Daily Telegraph" Challenged.—Mr. Labouchere publishes in *Truth* a letter which he says he sent last week to Mr. Edward Lawson. In this letter he challenges the editor of the *Daily Telegraph* to a duel, or, rather, he says that he had challenged him; that Mr. Lawson at first consented that the further "discussion" of the matter should be pursued in Belgium or France, and that he subsequently refused to risk his life. In this effusion Mr. Labouchere denounces Mr. Lawson as a "vain, vulgar snob," as a "disgrace to journalism," and as a "base, servile wretch, who, when Mr. Gladstone was in power, sneaked up the Liberal back stairs and hung about in the lobby of the House of Commons to pick up crumbs of official information." This exceedingly polite letter, among other choice epithets, designates Mr. Lawson as "a sneaking dastard."

THE REV. J. B. BROWN ON IMPERIALISM.

On Thursday evening the Rev. Baldwin Brown, B.A., delivered a lecture in the Lecture Room adjoining Brixton Independent Church, on "The Imperial Position and Influence of England contrasted with the new Imperialism." Mr. Alderman McArthur, M.P., presided, and there was a large attendance. The lecturer said he was not about to enter at any length into current politics, his object being mainly historical. He entertained a very strong conviction that the name of England had lately been taken very much in vain in support of imperialistic ideas. He held very firmly indeed that they were and had always been an imperial people, with imperial instincts, and all were agreed to speak of the British Empire as a great reality in the world. The imperial character of the people had always been a very marked feature, but he held that it had been won by methods precisely the opposite to those now approved of in influential quarters, and pressed upon them as alone in harmony with their traditions. That assertion he denied, and he would endeavour to establish his denial on historical grounds. To the Romans of the Augustine age Britain lay far beyond the known world. That seemed incredible to Englishmen now, who knew that their island was situated in the very centre of civilisation, and that from it was ruled an empire wider than that of the Cæsars, with provinces everywhere, and subjects belonging to it numbering about one-third of the inhabitants of the earth. They were an imperial race, and wielded imperial influence, and there was a capacity in the people to govern many peoples. Providence had committed more to their sway than to any other nation in the world's history. Because that imperialism was so great it was unworthy of them to boast and bluster about it. Such vainglorious assertion was quite out of tune with the work of the original builders, and with the character of Englishmen. From the time of Athelstan downwards the kings of England claimed imperial titles, and from the first they had a sense that they were to govern independent States and peoples. The empire had grown up like the corn, nobody knew how. Feudalism in England settled itself into a new order, but in France into anarchy. The Tudor monarchs asserted the independence of England of the Holy Roman Empire, and at the coronation of Elizabeth the heralds made a grand proclamation about the Empress. It was not difficult to discover words about emperor and empress in England's history, but there was a reason for it in the existence of the power claimed. An empire of a very marked and unique type began to be in those great days of Elizabeth—an empire entirely different from that which Rome had striven to perpetuate, but which ended in utter and disastrous wreck. The Empire of England, from the first, wore a character and adopted a method which contrasted most markedly with other imperial systems. Elizabeth was imperious, as in those troublous times she had a right to be, but she was of a very different type, and the ideas and methods which ruled her policy stand out in marked contrast to those imperial ideas with which our Oriental Premier would fill our Queen's mind. (Cheers.) Elizabeth steadily shut her eyes to the dazzling bait held out to her of playing an imperial part in Western Europe. She doled out her help to those great adventurers, and endeavoured to develop the strength of her own kingdom thereby. She was weakly parsimonious, but in the main lines of her policy she was right. She saw that there could be no hope of a successful result from any such imperial movements as she was pressed to make, except by taxing the strength of England to breaking strain. Therefore, she turned her imperial hand to the work of healing religious strife, to the fostering of her subjects' industry, and strengthening of her naval power, and heartily sought the good of England by promoting daring schemes throughout the world. It was a splendid time to increase the weight and influence of England by increasing the weight and influence of individual Englishmen. Those things were a parable to convey lessons to Englishmen in the present day. She permitted everywhere and every way individual adventure. She allowed Frobisher to go in one direction, and John Davis, Drake, Gilbert, and Raleigh in another, to open up fresh opportunities for trade. If any thought that a contemptible object, he would remind them that a policy of conquest was twice cursed—it cursed both conqueror and conquered; whilst a policy of commerce was twice blessed—it blessed him that gave as well as him that received. The same policy was seen in the growth of her naval power out of private enterprise; out of the fleet which shattered the Spanish Armada, thirty-four only were Queen's ships, and 137 were merchant ships. So thoroughly did Elizabeth trust all to individual Englishmen rather than to any grand governmental scheme. He would not say that they could afford to dispense with precaution as she did, but they had no right to use her name to cover their imperial schemes. Let them be done for ever with that cursed system which was dragging the nation to dishonour. That system seemed to be—place an imperial-minded statesman somewhere on the borders of the empire, and let him discover where it could be enlarged; then pick a quarrel with its native ruler, invade his territory, and impose a resident upon him to look after and control him; then by-and-by annex his territory. He deeply desired to see the progress of the Empire, but by a healthy life flowing to all its extremities, and combined with justice and wisdom in the ruler and fostering care of the ruled. The lecturer then referred to the settlement of New England by the Puritans, and their loyalty to the old country, and to the rule of India by the East India Company, a small knot of City merchants. In India they had now one simple thing to do—to rule for the good of the people cast upon their care, and, assuring them against famine, pestilence, and war, leave their rule to speak for itself. The empire had grown naturally without any great scheme of conquests, and the duty of ruling it was a most solemn task, in which every individual Englishman must take a personal hearty interest. The posts of advantage commanding the highways of the world were in English charge, and their strength had ever been in proportion to what they could do for the world. He feared lest England should recede from that position of influence, as lately in the case of Egypt. They had taken an imperial pose at the bidding of an imperial posture-monger, and now everyone was on guard against them; they had taken to make their own security instead of accepting God's, and there was now danger all round. One thing could save them, and that was a humble and real study of that great sentence of the Master, "Whosoever exalteth himself shall be abased, but whosoever humbleth himself shall be exalted." (Cheers.)

A vote of thanks was accorded to the chairman, on the motion of Captain Eastwick (a director of the late East India Company), seconded by the lecturer, and briefly acknowledged.

LITERARY INTELLIGENCE.

The *Athenæum* states that Mr. Murray has in the press the first volume of Canon Ashwell's "Life of the late Bishop Wilberforce." It will carry the narrative down to the year 1848. The book begins with an account of Wilberforce's early education, and contains some of his father's letters to him. It then describes his school and college life, his ordination, his work as a parish priest, his introduction to Court, his marriage and the loss of his wife, and the effects that loss had upon him. His attitude towards the Oxford movement is dealt with at length, and correspondence printed with the Prince Consort, Dr. Hook, Bunsen, Mr. Carlyle, and Dr. Pusey. Letters to and from Mr. Gladstone on Dr. Newman's "Theory of Development" are also given. Wilberforce's acceptance of the see of Oxford, his organisation of his diocese, and his entrance into the House of Lords occupy the later chapters of the volume.

Mr. Murray's list of new works also includes the following:—"Nile Gleanings: the Ethnology, History, and Art of Ancient Egypt, as revealed by Egyptian Paintings and Bas-Reliefs," by Mr. Villiers Stuart, illustrated with more than fifty plates; "The Land of the Midnight Sun," by M. du Chaillu; "Twenty Years in the Wild West: or, Life in Connaught," by Mrs. Houstoun; and "A Dictionary of Hymnology," a companion to existing hymn-books, by the Rev. John Julian. Mr. Murray also promises a translation of the "Memoirs of Field-Marshal the Duke of Saldanha," by the Conde da Carnota; "The Student Life of Frederick the Great," by Andrew Hamilton; "A Little Light on the Cretan Insurrection," by A. F. Yule; the fifth part of Dr. Percy's treatise on "Metallurgy"; the Boyle Lectures for 1877-78, "The Manifold Witness for Christ," by Canon Barry; "The Ascent of the Matterhorn," by Mr. E. Whymper; an illustrated edition of Mrs. Barbauld's "Hymns in Prose for Children"; an abridged edition of Dean Milman's "Handbook to St. Paul's Cathedral"; and a new volume of "Murray's Student's Manuals"—"The Student's History of Modern Europe, from the end of the Middle Ages to the Treaty of Berlin."

Messrs. Blackwood have in the press a "Handbook of the Church of Scotland, comprising a Sketch of its History, Constitution, Missions, Finance, Present Position, and Relation to Dissent," by the Rev. James Rankin, D.D., author of "Character Studies in the Old Testament."

A new humorous journal is announced to be called *Chat and Chaff*. It will be a journal of gay wisdom, dealing with men and things in a comic and "earnest" spirit, and its price will be one penny weekly.

The Rev. H. R. Haweis has in the press a new volume, consisting of lectures on Tennyson, Longfellow, Browning, Wordsworth, Keble, George Herbert, and other poets. The course was delivered on Sunday evenings last winter, under the title of "Evenings for the People."

A new "clerical, medical, and art review," entitled *St. Luke*, will appear for the first time on Oct. 18.

Thomas Clarkson.—An obelisk, erected on the spot where Thomas Clarkson, the philanthropist, resolved to devote his life to bringing about the abolition of the slave-trade, was unveiled on Thursday by Miss Merivale, daughter of the Dean of Ely, in the presence of a numerous company. The obelisk stands on the roadside, near Wadesmill, between Buntingford and Ware, where Clarkson rested while on a horseback journey from Cambridge to London, in 1785. It has been erected by Mr. Arthur Giles Puller, of Youngsbury, and bears an inscription recording the resolve Clarkson formed there. Dean Merivale, who forty-five years ago stood on the spot with Clarkson himself, and heard all the circumstances from his lips, told the story to the company assembled in a very simple and unaffected manner.

Why Burn Gas? Adopt Chappuis' Reflectors. They supersede Gas in daytime, and promote health, comfort, and economy. They are now in great use in private houses. For prospectus address two stamps to W. Chappuis, Patentee and Manufacturer, 69, Fleet-street, London.—[Advt.]

Epitome of News.

The Queen drove to Loch Callater on Saturday. Princess Beatrice, the Grand Duke of Hesse, Prince Leopold, and the Hereditary Grand Duke accompanied Her Majesty. Her Majesty and the Princess Beatrice are expected to leave Balmoral for Windsor about the middle of next month.

The Rev. R. Lee, of Paisley, conducted Divine worship in Balmoral Castle on Sunday forenoon, in presence of the Queen and family. He subsequently preached in Crathie Parish Church. In the afternoon the Queen and Princess Beatrice drove from Balmoral, and called on the Empress Eugénie at Abergeldie.

On Monday Her Majesty the Queen and the Empress Eugénie drove to Braemar in an open carriage. The weather was very fine.

The Prince and Princess of Wales and their daughters are expected to return to England this week. The royal yacht Osborne is at Copenhagen. The Prince and Princess intend to keep the Prince's birthday at Sandringham.

The Duchess of Edinburgh was prematurely confined of a stillborn child on Monday morning at Eastwell Park.

An officer of Her Majesty's ship Bacchante, in an interesting account of the first fortnight of the cruise of the Princes George and Edward, says that they take their share in the ship's duties in precisely the same manner as the other young officers on board.

Major Chard arrived at Balmoral on Saturday on a visit to the Queen.

Mr. Gladstone left Venice for London on Thursday night.

Sir William Harcourt was last week a guest of the Earl of Derby, at Knowsley.

It is officially announced that the Queen has appointed the following to the Order of St. Michael and St. George: To be Honorary Member of the First-class, Nubar Pasha; to be Honorary Member of the Second-class, the Earl of Donoughmore, lately Her Majesty's Assistant-Commissioner in Eastern Roumelia.

It is stated that the health of Mr. Edward Freeman has, for some time past, been in an unsatisfactory state.

It is announced that the project of a memorial to Sir Rowland Hill, abandoned by the Lord Mayor, who had only received subscriptions in support of it to the amount of 100*l.*, has been taken up by an influential committee of citizens of London, headed by Messrs. Rothschild, Messrs. Copestake and Co., Mr. S. Morley, M.P., &c.

It is reported that Lord Derby has lately signified an important and friendly modification in his attitude with regard to the Liberal party, and that very shortly this will be made apparent.

The *Mark Lane Express* of Monday, in its Corn Trade Review, says the course of the past week has been marked by somewhat more favourable weather. Notwithstanding the exertions of farmers, a large quantity of cereal produce is still unsecured, while complaints are rife of smoking stacks and sprouted grain. Agricultural advices are still couched in the most doleful terms, with scarcely a ray of hope from any quarter.

Paying a visit to Tunbridge Wells on Saturday, Lord Gifford, V.C., acknowledging a public reception accorded him, made a speech in which he expressed his opinion that the power of the Zulus had been utterly broken. He hoped that the people of Natal would be made to pay for the war, for they had forced it on.

Speaking at the annual meeting of the Middlesex Agricultural Society, at which Lord Enfield and Lord George Hamilton were present, the latter stated that he was informed that the exportation of grain from America had almost ceased, and that he believed many persons who had made contracts in accordance with American prices would not be able to keep them.

The Social Science Congress in Manchester was brought to a close on Wednesday, and at a meeting of the Council an invitation from Edinburgh to hold next year's meeting in that city was accepted.

At the weekly meeting of the London School Board on Wednesday the adjourned inquiry as to the expenditure of the Board was resumed in committee. After a discussion the committee resolved, in consequence of the pressure of ordinary business and the near approach of the time for the general election, to recommend that the reference to the committee be discharged. Several of the members of the Board expressed the opinion that the special reports of the several standing committees constituted a satisfactory answer to all the charges made. A motion made by the Rev. Canon Money that teachers who are hereafter engaged be paid a fixed and inclusive salary was met by "the previous question," which was carried by 17 to 12 votes.

The Duchess of Marlborough received on Friday a deputation from the operative silk and poplin weavers of Dublin, to confer with them as to the best means of effecting a revival of the trade. Her grace said that it principally lay in the hands of the weavers to cause a revival, but that she would use her personal influence to supplement their efforts. She added that if the trade was to be successfully restored their energies should be devoted to procuring new designs to compete with foreign goods.

Mr. Crawshay having secured a good order for rails is about to restart his famous works at Cyfartha. The news has caused the greatest satisfaction in the district.

A conference took place at Durham on Saturday between coalowners' and miners' representatives, and arrived at an agreement as to a sliding scale to affect wages for two years.

There are now 105 firms, with a total of 6,250,000 spindles, only working three days per week at Oldham, and at a meeting held on Saturday, at which forty companies were represented, it was resolved to adhere to short time for another month.

The cloud which for so many months has so persistently settled over our iron industries is at last beginning to lift. Bolckow, Vaughan, and Co. are turning out excellent work with the new process for dephosphorising iron, and several furnaces have been blown-in during the past week. Most of the railway companies have, however, taken advantage of the low prices to stock immense quantities of rails, and some have succeeded in getting long contracts for coals.

Lord Randolph Churchill, M.P., speaking at Woodstock on Friday, observed that, if English farmers were to compete with foreigners, great changes must be made in our antique agricultural system, and the law of entail, so far as its operation prevented the application of capital to land, must be amended.

On Friday night Waterloo Bridge was lighted by electricity, the Metropolitan Board of Works having made the necessary arrangements for continuing the illumination for six months, simultaneously with the experiment on the Thames Embankment for a similar period.

At an auction sale at Llantwit Major, near Bridgend, on Friday, the flooring of the upper room of the house gave way, and seventy people fell down to the lower apartment. All were injured. One woman had her leg broken in two places, and another narrowly escaped being crushed to death.

A young woman named Kate Oliver, whose father was a commercial traveller, has died at Sheffield from hydrophobia. They had had in the family for several years a large retriever, and a month ago, while Miss Oliver was kneeling, the dog licked her mouth several times. The next day it showed symptoms of hydrophobia, and was poisoned. On Saturday the young woman was taken ill, and has since died with all the usual signs of rabies.

At the Guildhall Police-court on Saturday, Adolphus Rosenberg, publisher of *Town Talk*, who had been arrested on a warrant, was charged with the issue of a libel upon Mrs. Cornwallis West, wife of the Lord Lieutenant of Denbighshire. He was also charged with having libelled Mrs. Langtry, of Norfolk-street, Park-lane. The statement in the case of Mrs. West was that she was systematically photographed in her own house, and in various costumes, with the object of having her portrait exposed for sale in the shop windows; whilst in the case of Mrs. Langtry it was alleged that her husband had presented a petition to the Divorce Court, and that it had been withdrawn on the probability that Mr. Langtry would be appointed to a diplomatic post abroad. Both Mr. West and Mr. Langtry went into the witness-box, and denied that there was the slightest truth in any of these statements. The prisoner was remanded, and, in default of finding bail to the aggregate amount of 4000*l.*, was removed to the cells.

The respect in which Alderman Collings, Mayor of Birmingham, is held by the Town Council is shown by the fact that he has been asked by fifty-five members to allow himself to be re-elected chief magistrate. Mr. Collings has declined, on the ground that he has offered his services as a candidate for Parliament at Ipswich. This act on the part of the Birmingham Town Council is the best answer to the malicious attacks of the Tories on the character of the mayor.

The last but one of the Twelve Apostles is dead. Nearly half a century ago the Catholic and Apostolic Church resuscitated the order, and on Thursday, Oct. 11, the Rev. Nicholas Armstrong died, leaving only one solitary survivor. It was expected in the Catholic and Apostolic Church that the Second Advent would take place before the last of the apostles was removed by death.

The steam yacht Walrus arrived at Dover from Havre on Friday last, with the Baroness Burdett-Coutts on board. The yachting party landed and visited Canterbury Cathedral, returning to the yacht. On Saturday the Walrus left for Antwerp.

The average price of wheat last week was 48s. 8d. per quarter, or nearly 10s. a quarter higher than during the corresponding week last year.

Mr. J. B. Gough sailed from Liverpool on Saturday afternoon for New York on board the steamer Scythia. There was a great gathering of temperance people. Several addresses were presented to Mr. Gough, one being from the National Temperance League, and another from the Scottish Temperance League.

A Pullman's car, fitted up with a dining and smoking room, is about to be placed by the Great Northern directors on the line between London and Leeds. Travellers leaving either London or Leeds after breakfast will, it is stated, be able to reach their respective destinations before two o'clock, transact their business in the afternoon, and dine on their return journey by trains leaving either end of the line about five p.m.

The fog season has begun early. It is not often so soon in October London is visited with a fog so dense as that which enveloped it on Saturday evening. Business premises in the City were lighted up with gas by four o'clock, and the steam traffic on the river was stopped early in the afternoon. In the suburbs the fog seems to have been even worse than in the City. There was again a considerable fog on Sunday, and on Monday early trains were somewhat delayed by the same cause. Later on, however, it cleared up considerably.

The declaration prolonging the Anglo-French Treaty of Commerce was signed at Paris on Friday.

Reports have been in circulation in Paris that divergences of opinion exist in the Cabinet relative to the amnesty question. Last evening a semi-official denial was given to these rumours, and it is asserted that the Ministers were unanimous in rejecting the idea of a plenary amnesty.

A Lausanne correspondent, noticing the arrival of M. Gambetta in that city, says that all who saw him there two years ago have remarked on the great change in his appearance. His hair and beard have become quite grey; he is much bulkier than he was at his last sojourn in the Vaud; he is more stooping in his bearing; and his general aspect leaves upon the beholder the impression that he is a man who has undergone an overstrain of his physical powers. The great French statesman is staying at the pleasant Chateau les Crètes, "but no one," says the writer, "has any conception how long this man of lightning-like energy will permit himself to enjoy repose which he evidently needs."

The Empress of Russia arrived at Cannes on Thursday. The saloon carriage in which Her Majesty travelled belonged formerly to the Empress Eugenie.

Princess Thyra, Duchess of Cumberland, was safely delivered of a daughter on Saturday.

The body of Ciceruacchio, a popular Italian leader in 1848, who was shot by the Austrians, together with his son and three companions, and the bodies of several Italians who fell at the storming of the Porte Pia in 1870, were on Sunday transferred to their final resting place on the Janiculan Hill, with great ceremony. Representatives of the Chamber of Deputies and of the Senate and the military authorities were present at the ceremony, and Signor Ruspoli, the Syndic of Rome, delivered an address.

The Prussian Minister who has succeeded Dr. Falk, Herr von Puttkammer, has prevented the opening of a public elementary school in a small town because it was intended that the school should be open to children of all denominations. This, in the eyes of the Minister, amounts to religious laxity.

The Austrian Reichsrath was formally opened last Wednesday by the Emperor Francis Joseph. His Majesty, in his Speech from the Throne, referred to the entry of the representatives of Bohemia into the Reichsrath as an important step towards that general reconciliation and good understanding which had ever been the object of his desires. He then enumerated the various measures that would be introduced, and said there was a prospect of a favourable settlement of the commercial relations of Austria and Germany. Turning to foreign affairs, the Emperor expressed satisfaction at the undisturbed continuance of friendly relations with all the Powers. The Berlin Treaty, he said, had been carried out in all its essential conditions, the entry of Austrian troops into the Sandjak of Novi-Bazar had been accomplished upon the basis of that treaty in amicable accord with the Porte, and the Government would now devote its full attention to fostering with unremitting care its economical relations with the East.

In an autograph letter addressed by the Emperor to Count Andrassy His Majesty regretfully acquiesces in the Minister's request to be relieved of his functions, warmly acknowledges the eminent public services he has rendered, and says that he by no means regards Count Andrassy's retirement as the termination of his statesmanlike labours, and is convinced that the late Minister will always be ready to obey His Majesty's call should he again require his well-tried services. In another autograph letter the Emperor appoints Baron Haymerle Minister of Foreign Affairs and President of the Common Council of Ministers.

The elections for the Prussian Diet have resulted in a signal victory for the Government. The coalition of Conservatives, Clericals, and Poles, who support the Government, have secured at least 257 out of a total of 432 seats. In any case, the Government commands a majority in the Chamber. The losses sustained by the other parties are in approximate figures: the Progressists, thirty seats; the National Liberals, seventy-eight; and the Liberal Conservatives, three. Prince Bismarck goes to Varzin to-day, to indulge in some repose. He is said to have received five months' leave of absence from the Emperor, being required only during that time to transact specially important business.

The statement that a Russian Minister is to be sent on an extraordinary mission to the German Court, is generally accepted in well-informed circles on the Continent. It is stated that the Minister is to be the bearer of a special autograph letter from the Czar to the Emperor William, and the object is to guard against the threatened isolation of Russia and the removal of the estrangement which has continued to prevail between Russia and Germany since and in spite of the recent meeting of the Sovereigns.

There are indications that the science of building men-of-war is about to undergo another revolution. This time the change is to be inaugurated not in America but by the new naval power of Germany. The construction of heavy ironclads has been discontinued in the German navy, their place being supplied by small vessels with uncommonly powerful engines, and armed with a rotating cannon, whose shot will pierce the heaviest cuirass in use at a distance of three miles. Great speed and rapid firing will be the features of the new class of vessels.

The German Government is stated to have received a despatch from the Marquis of Salisbury declaring that England and France are agreed upon the Egyptian Question, and that they will insist upon the Liquidation Commission making a thorough examination of the liabilities of Egypt. The despatch adds that the two Governments will determine the functions of Messrs. Baring and De Blignières, the English and French Comptrollers-General, and that the British Government is anxious that Egypt should govern herself.

A Cairo telegram in the *Standard* says that the following news has been received from Gordon Pasha:—"An escort of honour of Abyssinian troops will accompany me to the King's residence, where I expect to arrive about the 10th October. I fully expect an amicable settlement."

According to a Moscow newspaper, it is contemplated in official circles that justices of the peace shall be appointed by the Government instead of by the provincial and municipal assemblies, as at present.

It is expected, the St. Petersburg journals say, that by the end of this year the steps already taken will result in placing from 10,000 to 15,000 additional cavalry under the Russian colours in Central Asia.

A step is said to have been taken at Constantinople towards admitting Christians into the Turkish army. The question is said to have been discussed at a recent Council of Ministers, and approved of by a majority.

Assurances have been given by the German Government to the Porte that it will uphold the Treaty of Berlin. Midhat Pasha has represented to Sir Henry Layard the impossibility of carrying out reform in Syria, his views not having been supported by the Porte. The recent journey of Sir Henry to Damascus is said to have greatly strengthened the influence of England in Syria.

Emigration to America from the neighbourhood of Genoa is going on on a considerable scale. On Friday week about 1,000 persons embarked at that port, and on Sunday 1,200.

Mr. St. Barbe, British Resident at Mandalay, reached the Burmese frontier on Friday. A large number of persons have left Mandalay.

Telegrams received in London state that an engagement has been fought between the Chilian and the Peruvian fleets, and that the whole of the latter has been captured, thus annihilating the naval power of Peru. The real version of the affair is probably that contained in a message received at Lloyd's, and which states that the Chilians have captured the ironclad Huascar. This is the second ironclad which Peru has lost since the outbreak of the war, the other—the Independencia—having been wrecked by bad seamanship. In all probability this defeat will help to convince the Peruvian Government that discretion is the better part of valour.

The American correspondent of the *Times* reports the relief of Captain Payne's beleaguered force in Colerado. General Merritt reached the troops at the Milk River, on Monday, and relieved them after a five day's siege. They successfully defended themselves, though the Indians from the surrounding bluffs poured in a hot fire, killing two men, also nearly every animal. The Indians made several attacks, which were repulsed. They fired the grass to dislodge the troops, and the fire swept over the entrenched position, burning some of the men, but not driving them out. General Merritt on his arrival attacked the Utes, killing thirty-seven and cutting his way through them, and the Indians, after a parley, surrendered.

In catechising some scholars at a Sunday-school on Isaiah ix., where the passage "The people that walked in darkness have seen a great light" occurs, the clergyman inquired of one of his youthful pupils, "What arose upon the people?" The boy to whom the question was put answered very readily and complacently, "The moon, sir!"

THE PROPOSED ABOLITION OF QUEEN'S UNIVERSITY.—An important meeting of Queen's University Convocation was held in Dublin Castle on Friday, Sir Robert Kane presiding. The report strongly expressed the opinion that Queen's University ought to be left untouched, and urged that the opinion of Convocation, now first stated, might have weight with Her Majesty's advisers. The following resolution was proposed by Professor Storey, and carried, "That this Convocation regrets the passing of clauses in the recent Irish University Act which affect the Queen's University, and, without questioning the wisdom of Legislature in proposing to found another University in Ireland, the Convocation is of opinion that Queen's University should not be dissolved, as the University has been successful in carrying out the objects for which it was founded, as the proposed University could not discharge the functions of Queen's University since the characteristic of the latter is that University examinations and collegiate teaching are intimately co-ordinated, and as its extinction would be very unsatisfactory to graduates who have joined it for the last thirty years." A committee was then appointed, authorised to act on the resolution passed, and take such other steps as they might deem most conducive to the interests of the University.

Gleanings.

If a ghost were to address you, in what tone of voice would it speak?—Why, in a tomb's tone, of course.

A lady taking tea at a small company, being very fond of hot rolls, was asked to have another. "Really I cannot," she modestly replied. "I don't know how many I have eaten already." "I do," unexpectedly cried a juvenile upstart, whose mother had allowed him a seat at table. "You've eaten eight. I've been countin'!"

Surmounting a Difficulty.—"Steward," said a passenger on board a steamer one morning while at breakfast, handing across the table a cup containing some dark muddy-looking liquid, "what is that?" "I think it's tea, sir," replied the steward, after a hasty inspection. "Oh, very well," rejoined the traveller; "then take it away, and if it's tea bring me coffee, and if it's coffee bring me tea."

An Experienced Opinion.—General Sherman, in a little speech to some school children the other day, said:—"You may think, children, when you read about us war men that we like battles and fighting. It isn't so. Most of us hate it. So far as I am concerned I have been engaged in wars and with business connected with war for forty years, and I hate it with a deep and growing hatred."

Not a Promising Young Scot.—Old Highlander (to village post-boy, with a telegram): "D'ye ken what it's aboot, Sawney?" Sawney (who was told by his father, the postmaster): "Aye, it says that Tonald is comin' hame the morn's morn frae the fushin'; and ye'll hae to pay a saxpence, or I'm no to gie ye it." Old Highlander: "Na, na! Ye maun jist tak' it back, and say I dinna want it."—*Judy*.

American Humour.—An American paper rather sleepily says it was a curious thing to see a horse in Iowa recently pull the plug out of the bung-hole of a barrel and slake his thirst. We do not see anything extraordinary in the occurrence. If the horse had pulled the barrel out of the bung-hole and slaked his thirst with the plug, or if the barrel had pulled the bung-hole out of the plug and slaked its thirst with the horse, or if the plug had pulled the horse out of the barrel and slaked its thirst with the bung-hole, or if the bung-hole had pulled the thirst out of the horse and slaked its plug with the barrel, or if the barrel had pulled the horse out of the bung-hole and plugged its thirst with a slake, it might be worth making a fuss about.

Photographing the Zulu King.—King Cetewayo is in Capetown, and has been photographed. The operators seem to have had a difficult task in persuading the King to submit to the process. He declined to come on deck; "he was asleep," and he did not care to be disturbed. But when Captain Poole was reported to be catching fish the King instantly came on deck. But "he appeared to be very nervous, and requested that it might be done at once, in order to have it over. He seemed to dread the lens, and did not like the look of the camera." But he submitted, and denuded himself sufficiently of clothing to display his figure, of which he seemed very proud. When asked to sit a second time, however, he declined to "make a fool of himself twice in one day," adding, that if the "other photographers wanted his likeness they could photograph his followers as often as they liked, and the pictures would sell just as well, for the white man would buy anything." He also declined to be taken in the midst of his wives, [remarking that "he had to undergo it alone; let the women do the same. If the white men wished to have him in the middle they could cut the picture in two and then place him where they liked." The four wives—we learn from the *Cape Argus*—"giggled excessively" and eagerly seated themselves; but at the command of the King they abated their merriment.

Brittany and Normandy Butter.—Analysis has discovered in French "butter," as in English, various minerals, such as clay, gypsum, chalk, sulphate of barytes, and not unfrequently carbonate, acetate, and chromate of lead, which are simple poisons. More harmless components are flour, starch, boiled pulp, and fecula of potatoes, cheese, suet, hog's lard, and goosegrease. Artificial greases, known as oleomargarine and margarine simple, are much affected. The proper colouring is given by foreign substances, such as roucou, curcuma, saffron, chromate of lead aforesaid, and yellow Victoria. The fact of the matter appears to be that there are not cows enough in England and France to supply the enormously increased demand for butter in late years; and Western nations have not yet learned to prefer honest grease to dishonest butter, like the Russians. In the time of Louis XVI. a Parisian was contented with thirteen grammes of butter every day, now he requires twenty-five. What seems curious is that the Greeks and Romans did not indulge in butter except as a sort of medicine, though the Greeks had the word *bouturon*, of Scythian origin. Pliny also mentions butter as a substance rarely used, and as having been borrowed for certain purposes from the barbarians. Just outside the fortifications of Paris there is a manufactory of butter, so called, where one may see hundreds of casks of yellow grease, very like the stuff used for the axles of railway carriages. It is margarine, and is regularly sent to Normandy and Brittany for the manufacture of "graisses de bouche," which are exported to England as the genuine product of the cow, and confidingly accepted as such by numbers of people.—*Echo*.

Births, Marriages, and Deaths.

MARRIAGES.

CUDLIPP—ECCLES.—Oct. 8, at Belgrave Congregational Church, Torquay, by the Rev. G. B. Johnson, Ralph B. Cudlipp, Esq., Tavistock, to Ruth, daughter of the late Thomas Eccles, Esq., of Darwen Bank, Torquay.

ALLEN—ALLEN.—Oct. 11, at the Independent Chapel, Shepton Mallet, by the Rev. J. D. Riley, Charles Allen, of Dunedin, New Zealand, to Elizabeth (Lizzie) Allen, second daughter of James Allen, of Park House, Shepton Mallet, Somerset.

DEATH.

SHEDLOCK.—Oct. 9, at Madeira, Rose Anna, fourth daughter of the late Rev. John Shedlock, M.A., aged 29.

Epps's Glycerine Jujubes.—Caution!—These effective and agreeable confections are sold by most Chemists; by others, however, attempts are often made at substitution. We therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled James Epps and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

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Will commence with the Part published 27th OCTOBER, 1879.

PRICE SIXPENCE.

The following Extract from an Address of the Editor will fully explain the further improvements projected in this long-established Magazine:—

"THE progress of THE QUIVER has been so continuous and uninterrupted from year to year for a period of *eighteen years*, that the Proprietors may well have felt that the form in which the Magazine has been presented to its readers has been so strikingly appreciated as to leave but little to be done by them beyond seeing that, as each new volume was planned, there was nothing lost sight of which should be calculated to edify its readers, and attach them still more closely to a publication whose consistent mission from the first has been to develop the religious culture of every household in the land. This feeling has been so amply justified by the gratifying success which has attended these efforts, that the Editor has hesitated to urge change of any kind, although he has not been able to disregard some suggestions which have reached him from time to time, that an alteration in the construction of the Magazine would enable him not only to improve its character and appearance, but to develop some features of excellence which have proved to be amongst the most valuable and acceptable portion of THE QUIVER.

"Hitherto the arrangement of the MONTHLY PART has been in some degree subservient to the requirements of the Weekly Number, and the Editor has been in this respect at a disadvantage in his presentment of THE QUIVER as a Monthly Magazine. Now, therefore, that the preference for the **MONTHLY ISSUE** has become more than ever marked in its increased circulation, the Proprietors have determined that THE QUIVER, in its serial issue, will be in the form of **MONTHLY PARTS ONLY**, and not of Weekly Numbers. Aided, then, by this manifest advantage of the Monthly form of issue, the Editor, in submitting the following, amongst many other important arrangements for the New Volume, is confident that the general strengthening of his plans and provisions for the future will be recognised and welcomed by every individual reader of THE QUIVER.

Bible Prayers for Bible Readers will be contributed by the Right Rev. ROWLEY HILL, D.D., Lord Bishop of Sodor and Man.
The Spiritual Exercises of John Forbes will form a group of papers edited by the Rev. WILLIAM HANNA, D.D.
The Poems of the New Testament, by the Right Rev. W. ALEXANDER, D.D., Lord Bishop of Derry, will be welcomed as an important contribution to Bible Literature.
The Outward Life and the Inward, and other devotional papers, by the Rev. HENRY ALLON, D.D., of Islington.
Bible Friendships, by the Rev. W. BOYD CARPENTER, M.A., Vicar of Christ Church, Paddington.
"What Lack I Yet?" An Address by the Right Rev. A. W. THOROLD, D.D., Lord Bishop of Rochester.
Religion and this Life is the title of a series by the Rev. JAS. STUART, of Stretford, Manchester.
The Whole Armour of God, by the Rev. JAS. FAITHFULL, Vicar of Holy Trinity, Leicester.
The "Thirstings" of Scripture will form a group of papers by the Rev. P. B. POWER, M.A.
Lights and Shadows of the Gospel Story will be contributed by the Rev. T. M. MORRIS, of Ipswich.
Homes and Haunts of English Martyrs will be the subject of occasional chapters.
Workers for Christ (The Preacher, Pastor, Sunday-school Teacher, &c.) will be contributed by the Rev. W. M. JOHNSTON, M.A.
The Ten Virgins: A series of papers by the Rev. DANIEL MOORE, M.A., Vicar of Holy Trinity, Paddington.
Good Deeds at Home and Abroad, which has proved so useful and acceptable a feature, will be strengthened and extended under the title of **Short Arrows:**
While separate records of Gospel and Philanthropic Work will be classed under the heading of **Highways and Hedges.**
Other established and popular features will be continued, such as **Scripture Lessons for School and Home, "The Quiver" Bible Class,** and popular **Hymns with Music,** by the best living Composers, together with all those other features which have secured to THE QUIVER its present high position as a Magazine for Sunday reading.
The principal Story,

A HEROINE OF HOME,

will be from the pen of the Author of "Esther West," a story which, on its appearance in THE QUIVER some years ago, received high commendation.
Our New Neighbour, the second Serial Story, contributed by the Author of "The Artist and the Man," will have a special interest for girls. There will also be
An Entirely New Series bringing the pith of "Great Books of the Past" (otherwise inaccessible to the ordinary public) within reach of the readers of THE QUIVER. In this series will be presented immediately **Lucy Hutchinson,** an actual History, carefully collected from the once celebrated but bulky work of that name, by SARAH TYTLER, Author of "Papers for Thoughtful Girls."

"Such are some of the subjects which the Editor, with the assistance of many of the ablest writers in this field of literature, has in preparation for his readers; from which it will be seen that THE QUIVER will continue to be more than ever a witness for the truth, thus entitling itself to even a wider, and, if possible, warmer, greeting in the tens of thousands of Christian homes, both at home and abroad, in which it has found a welcome for so many years, and earning for itself a place and a name wherever the English language is spoken."

****** Orders for the NOVEMBER PART of THE QUIVER (ready Oct. 27, price 6d.), forming the First Part of the New Volume, are now received at all Booksellers'.***

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XL.—NEW SERIES, No. 1769. LONDON: WEDNESDAY, OCTOBER 15, 1879. GRATIS.

BAPTIST UNION MEETINGS IN GLASGOW.

(From our own Correspondent.)

Our sketch last week did not include any reference to the address which the Rev. J. Aldis delivered to the missionaries who are about to return to their spheres of labour and to those who were for the first time set apart for foreign mission work. It was every way worthy of the occasion and of the high repute which Mr. Aldis has so long sustained for spirituality, refined taste, and intellectual vigour. There are few men who can so quickly win attention and so thoroughly carry an audience with him as can Mr. Aldis. With unaffected grace and tenderness he caused the whole congregation to rise to their feet in sympathetic response as he said to the missionaries, "'The Lord be gracious unto you and give you peace'; that is our prayer now. Is it yours, beloved?" (turning to the audience). "May I then ask you to stand up just for one moment and pronounce the word 'Farewell!' to these our beloved brethren now leaving us?" The missionaries will never forget words so wisely and feelingly spoken; the general congregation too must ever cherish the remembrance of such an address. The public meeting in the evening on behalf of foreign missions was the best we ever attended at the autumnal gatherings of the Union. The several speakers were quite successful in interesting the immense congregation which filled St. Andrew's Hall to its utmost capacity. The only fault to be found with the speeches is that, good as they were, they were too long; all except Mr. Saker's. There were seven speakers beside the chairman, James Campbell, LL.D., a brother of Mr. Campbell Bannerman, M.P., and Junior Lord of the Treasury in Mr. Gladstone's Ministry. The chairman, who is to be the Conservative candidate for Glasgow at the next election, is evidently an earnest man and devout Christian. But he must have winced several times at the disestablishment and liberal utterances of the speakers. Let us hope that he received some light on the subject. Mr. A. H. Baynes, the secretary of the mission, delivered a capital speech, full of information, and fervid appeal, for the most part well put. He was followed by Dr. Andrew Thomson, of Edinburgh, and after him came the Rev. Hugh Stowell Brown, who, as usual, put things in a novel light, suggesting many encouraging considerations in connection with the present aspects of foreign mission work. But the speech of the evening was that of the veteran missionary, the Rev. A. Saker, who for thirty-seven years has laboured in Western Africa. As he rose the whole audience rose and greeted him with prolonged cheering. No wonder the natives of Western Africa call him, as he is indeed, "a shadow." Scarcely ever have we seen such a worn-looking human being, and one wondered how the committee could put upon him such an impossible task as to address a monster audience like that. However, he soon made his voice heard, and held all in closest attention. His address was an ingenious description of the African defending his claim to be regarded as our brother, and so demanding that Christians should send him the Gospel.

The first session of the Union proper was held on Wednesday morning at eleven o'clock, in the beautiful chapel in Bath-street, of which Dr. Culross is the minister. Not only was the body of the chapel full of the ministers and delegates, but many of them had to find seats in the crowded galleries. The President's address was very able. In the course of it Mr. Gould said: "Other communities may continue to use Creeds and Confessions as a means of grace, and we respect their conscientiousness in doing so, but to us they are antiquated and unnecessary, and we do not care to revive them as a shibboleth. At present we find the use of 'the law of liberty' sufficient to regulate our movements and to secure a general coincidence in our belief and teaching. What need we more? 'To our own Master we stand or fall.'" These few sentences contain the keynote of an address which was clear, comprehensive, and powerful as a defence of the views and position of the Baptist denomination. There was considerable difference of opinion among the brethren as to the expediency of choosing this topic for the meridian of Scotland. Some strongly commended Mr. Gould for taking this line; others thought there was rather too much of the combative in the address. But all will concur in hoping that Mr. Gould has done good service in enabling Presbyterians and Episcopalians to see that though Baptists have no Confession of Faith or Creed to subscribe to, yet they maintain quite as firm a hold on the grand verities of the Gospel as does any subscribing Church. Then followed the reception of deputations—no less than five distinct deputations—two or three members of each deputation consuming most valuable time in making long and wearisome speeches. Probably the committee have had enough of this sort of thing.

The afternoon was given up to Mr. Spurgeon's sermon. The immense St. Andrew's Hall was packed long before the time for beginning the service—there could not have been less than 4,000 present. The sermon was founded on Num. xiv. 11—God's complaint against the Israelites on account of their unbelief. Mr. Spurgeon preached one of the ablest sermons we have ever heard from him—simple, direct, full of spiritual tenderness and power. At the close a collection was made on behalf of the Orphanage for Girls, which Mr. Spurgeon is starting. The amount was 273*l*. It must have been very gratifying to have to receive such a liberal contribution to the new undertaking. He explained that he had nothing to do with the collection being made, for when it was proposed to him he replied by saying that if a collection were made it should go to help the Glasgow friends in their expenses connected with the Union meetings. However, he was told that the collection must be to his projected Orphanage. These facts tell of disinterestedness on both sides.

At the evening session a large amount of valuable business, which I need not here describe, was got through, and in the most amicable manner. In the course of the sitting the Rev. J. T. Brown, of Northampton, mentioned a case of miserable tyrannical bigotry on the part of a so-called Liberal peer in Northamptonshire. According to Mr. Brown's statement, a farm belonging to this peer was to let, and a Dissenter applied to be accepted as tenant. Before the agreement was made, he was asked if he attended church or chapel. He replied that he always tried to do his duty honestly and honourably wherever he lived, and it mattered not whether he attended church or chapel, but, if they required to know, he attended chapel. The reply was, "O, that is enough. You won't do for us as a tenant," to which he responded, "Neither will you do for me as landlord." We only wish that Mr. Brown had named this peer, for if he, and not some underling, is really responsible for this base act, he should be held up to just indignation and scorn. Mr. Brown promised to take further steps in the matter, and we trust he will make public all he can ascertain of this bad business. Mr. Brown is every way strong enough to grapple with such a scandal, and we trust he will deal with it boldly. Landlord tyranny as directed against Dissenters will have to be put down, and we much mistake the temper and power of the Nonconformist bodies if they don't put it down, should such acts as this of the Northamptonshire landlord be often repeated.

At the session on Thursday morning Mr. H. M. Bompas, Q.C., presented an interim report of the evangelistic work which the Union originated a year and a-half ago. The report was a very cheering one, large numbers of services have been held, and many cases of conversion are known to have taken place. This is practical and valuable work to which the Union has set its hand, and we believe it will be prosecuted with increasing zeal and success. At the same sitting a most able and suggestive paper was read by the Rev. W. Medley, M.A., tutor at Rawdon College, on "Our attitude in relation to prevalent unsettlement of religious opinion and belief." Mr. Bompas, in seconding a vote of thanks, said that it was often stated that the great intellects of the day were averse to belief in Christian truth. It was not so, for he held that some of the ablest men of our time were to be found among our statesmen and great lawyers. Amongst the former none were greater than Mr. Gladstone and John Bright, and they were both decided Christians. Amongst lawyers he would refer to the last three Lord Chancellors as men of greatest intellect, and he would venture to say that Earl Cairns would go down to posterity as one of the great Lord Chancellors. These men were among the most sincere, earnest, and humble Christians to be found in England. Votes of thanks were cordially passed to the friends in Glasgow for their admirable arrangements and generous hospitality, which contributed to make the session one of the most happy and successful ever held. This was suitably acknowledged by Mr. Howard Bowser and Dr. Culross. Then came a resolution, very cordially adopted, calling on all the members of the Union to unite in returning members to Parliament pledged to oppose the policy of the present Government. The public meeting in the evening was a very large and successful one—as it was sure to be with such speakers as Mr. Greenhough, of Liecester, Dr. Landels, and Mr. Willis, Q.C.

The feeling expressed by all who attended the meetings of the Baptist Union was that of gratitude for the remarkable vigour, order, harmony, and success which characterised them. It is certain that the Union is making rapid advance in promoting the consolidation and progress of the Baptist denomination.

The annual meetings of the Baptist Union of Great Britain and Ireland were resumed in Adelaide-place Church on Wednesday morning at half-past seven o'clock, when a devotional service was conducted by the Rev. H. B. Robinson, of Wisbeach. At eleven o'clock the business session of the Union commenced at the same place, the Rev. George Gould, the President of the Union, in the chair. There was a large attendance. The Rev. G. W. Humphreys, B.A., acted as minute secretary.

PRESIDENT'S ADDRESS.

The PRESIDENT, after devotional exercises, proceeded to deliver his introductory address, the subject of which was "The Use and Disuse of Confessions of Faith by Christian Churches." In his opening remarks he referred to the agreeable satisfaction with which he found the Union assembled in the city of Glasgow to hold their autumnal session; and his thankful appreciation of the courtesy and affection with which they had been received, and he assured their friends that wherein they differed from them they only reckoned themselves to have a good conscience before God and men. He pointed out, with thankfulness, that there was a greater degree of affinity between them and the Presbyterian Churches of Scotland than could exist between them and the prelatical sect which happened to be the Church established by law in England; though at the present day they were more thoroughly agreed in respect of toleration and equality in civil privileges than they were; and the time did not seem to be far distant when the logical application of the principles of religious liberty would be duly made on both sides of the Tweed, and the State cease to interfere with, or pretend to uphold, the crown-rights of Christ the Saviour, and the King of His Church. He proceeded to refer to the adoption of the Westminster Confession of Faith by the Baptist Churches who met in London in 1677, and to its formal adoption a second time in 1689. It was this last which was of theological interest now, because it showed how carefully they guarded their right to alter and expunge whatever was repugnant to their convictions in a Confession with which they agreed in the main, and to insert clauses, sentences, and even chapters, to declare what they believed to be the revealed will of God. Other communities might continue to use such Confessions as a means of grace, but to them they were antiquated and unnecessary, and they did not care to revive them as a shibboleth. At present the use of "the law of liberty" was sufficient to regulate their movements, and to secure a general coincidence in their belief and teaching. Turning to what was denominated the slow growth of the Baptist Church, he directed attention first of all to the fact that the basis of church membership with them was personal faith in the Lord Jesus Christ. Men, he said, are not born into our community, and accounted members of it from their birth, as in the Society of Friends; nor are the seeds of believers accounted by us as, in any sense, entitled to the seals of God's covenant with those that believe in Him; nor do we profess that in baptism the recipient of that rite becomes, or is made, a child of God, a member of Christ, or an inheritor of the Kingdom of Heaven. There is no other denomination of Christians which thus make a personal faith in the Lord Jesus Christ the condition of enrolment amongst its constituent members. As a natural consequence, we do not expect a numerical increase in the membership of our churches because there is a numerical increase in our families. We acknowledge, as fully as do any of our brethren who practise infant baptism as a sign that the child is, in some sense, received into Christ's Church, the duty of training our children in the nurture and admonition of the Lord; and I hope we are as careful as they to perform it: but we do not allow them to grow up in what we should account the delusion that our personal faith in Christ can, in any degree, enter into the question of their personal connection with His Church. Secondly, our churches express, on the part of their members, a personal conviction of their duty to maintain the ordinances of Christ, no less than His Gospel, in

the form, and for the persons of His appointment. It is notorious that the majority of our brethren in the faith of Christ do not walk by the same rule. They are satisfied that, even when they grant the primitive form of baptism to have been that which we use, they have liberty to alter it, and to adopt another symbol of union with Christ. They are the overwhelming majority in this country and in this age. They include men of the profoundest learning and of the widest culture, of the most genial disposition, and of the most unquestionable faith. They have received the usage which they uphold as a tradition from generations of saints and confessors, who have stigmatised the representatives of our faith and of our practice by every foul name which heresy could be branded with, and the basest of mankind could deserve to wear. The populace are trained by them to believe that the voice of history is against us, and they naturally follow the example set by such leaders; because they expect them, from their rank, their learning, their piety, to maintain an independence which could defy the world, but could not dare to alter the thing which hath gone out of the lips of God. Is it to be wondered at that, living amidst such influences, and not always trained in the knowledge of our principles—for even good men sometimes fall into the mistake of believing that what is commended to their own intelligence as right and true must be self-evident to everyone else—not all who are born into the families of Baptist parents tread in the steps of their parents, but that some turn aside into what these godly but, as the children think them, mistaken folks call "crooked paths"? Our sons and daughters are as sensitive to the charms of the most polished and refined society as those who, in any rank or church, are their equals in intelligence, in culture, and in virtue. Scarcely owning the fact to themselves for the sake of this, they seek other ecclesiastical fellowships. Sometimes, and then not unfrequently, they excuse themselves in terms which fill us with anxiety, because of the logical issue of the principle upon which they rest; for they plead that the question of baptism is non-essential to salvation. Thank God that we know that "he that hath the Son of God hath eternal life, and shall not come into condemnation, but is passed from death unto life," but so much the more earnestly do we contend that we should be careful to observe all which a loving Saviour enjoins upon us and to do it as He has commanded. A third reason for the comparatively slow growth of our churches has been their independence of all external support and control. We never have organised, nor do we expect just yet to organise, any plan by which all the congregations of our body will systematically throw their energies into prescribed channels. It is our sad lot to have to confess that the zeal of some of our wisest and most liberal men is at times chilled and checked by the apathy or avowed dissidence of their fellow-members, whom it would be as wicked as it would be absurd to place on a level with them for foresight, and prudence, and skill in the handling of affairs. Thus, too, it has also happened that schemes for church extension in connection with our body have been thwarted, and rendered abortive, by the expressed or ill-disguised opposition of those who might have been expected to promote their success. In addition to these lamentable checks upon our increase, we all know that the absence of enterprise in any community either indicates a decay of love for the truth which its members profess to hold, or an indifference to the best use of the resources at their disposal. Sometimes poverty has been an insuperable barrier to a due provision alike of the material fabrics which were needed, and for the spiritual agents who might use them. The isolation of our churches, to a considerable extent on these accounts, has been much greater than it is at the present day, and in comparatively recent times we have seen the evil consequences of that isolation. "Two are better than one." We have learnt that lesson, and are bettering under the instruction. Coming to speak more particularly of the comparative value of the results of the two systems adopted by the Church of Christ, and which might be roughly distinguished as subscribing and non-subscribing to Articles and Confessions of Faith, Mr. Gould said:—

For more than 200 years our Episcopalian neighbours in England have used their revised Prayer-book in addition to the Thirty-nine Articles as the test by which any man's admission to a cure of souls or to the office of a priest is determined; and the Westminster Confession of Faith in like manner has been the strait gate through which every candidate for the ministry has passed to his pulpit amongst all sections of Presbyterians. The Congregational Churches, of our own and of the Pædobaptist body, on the other hand, have not required any such subscription to, or formal acceptance of, the modified editions of the Westminster Confession, issued as a declaration of the prevailing belief of those communities at the time of publication. What has been the result of these diverse methods of procedure? If we begin with the doctrinal teaching which has been current during the last 200 years in all these churches, I do not think there can be any substantial disagreement between well-informed men. It is notorious, in the case of the Episcopal clergy, that the general tone of teaching for a large part of that time was in direct opposition to the Articles which they had subscribed, and that the Gospel of the grace of God was scarcely to be heard in any parish church throughout England and Wales. It is no less notorious that the subscribing clergy of the Anglican sect in the present day are at variance as to the message of the Church to the world, and that Ritualists and Evangelicals, High Churchmen and Broad Churchmen, do not attempt to conceal their divergences of belief and practice, though equally bound, by subscription and expressed assent, to the same Articles and Prayer-book. I believe that subscription to the Westminster Confession must be admitted to have secured no greater uniformity of evangelical teaching throughout Scotland during the past two centuries. If we only accept with caution the statements of the best accredited authors, we must acknowledge that, in the overwhelming majority of instances, and for a very long period, the doctrinal statements of that Confession were not substantially upheld in the pulpits of the Kirk of Scotland, and that, to however large and blessed an extent of what we hold to be the Gospel of Christ is now, and for a considerable time past has been, taught by some of her noblest sons and some of her noblest pulpit-orators, the change in the style of pulpit teaching has in no sense been attributable to the formal assent given by every minister to that Confession as the essential condition of his ordination. So far, therefore, as the preservation of pure doctrine in the churches is concerned, we must look in some other direction than subscription to a Creed or Confession to secure it. But we may inquire whether subscription to such documents has tended to the union—the internal peace—and consequent effectiveness of the churches which have insisted upon it. The theological literature of England and Scotland, for the past two centuries, must supply the answer; and that answer I believe to be that the *odium theologicum* has never been more offensively manifested than by men who have agreed to the same propositions and have used the same formularies. I do not forget, nor will I attempt to excuse, the coarse and unmanly style in which some Dissenting ministers have discussed the writings of their brethren on doctrinal or ecclesiastical topics; but this may be affirmed without hesitation, that there have been found men of learning and candour in their ranks who have always been ready to insist upon those points in which disputants have agreed, and thus to reduce to their natural importance those details in which they have been most strongly opposed to each other. The tendency of discussion amongst us is, I think, to narrow the divisions which exist, and not to widen them; and, "as many as walk according to this rule, peace be upon them, and upon the Israel of God." No one is so foolish nowadays as to expect subscription to articles to secure union, amongst those who subscribe them, in any belief therein defined, or for any other purpose than to maintain the ecclesiastical corporation to which they belong; whereas, the non-subscribing Congregational Churches are expected, on all hands, to "contend earnestly for the faith once for all delivered unto the saints," and to "endeavour to keep the unity of the faith in the bonds of peace."

It was needless to inquire into the tendency of subscription to church formularies to promote brotherly love among such fellow-Christians, because it was notorious that they found in these documents their ultimate apology for mutual suspicion and disparagement and excommunication. But it might be useful to observe whether subscription encouraged or repressed trustfulness as to the future growth and development of the churches enforcing it. The condition of the Anglican Church plainly discovered the result which must be looked for. A house divided against itself must fall; and every new subscriber to the Articles and Prayer-book became, from the moment of his ordination, a recruit to one or other of the factions into which the ministry—not to say the members—of that Church was divided. Hence it had become a common saying of some of the wisest of its supporters, when referring to efforts made to secure or to promote its separation from the State, that the Liberation Society could not effect its purpose, and that the only cause of such a catastrophe must be found in the internal dissensions of its members. It was not probable things will continue much longer as they now were. The hearts of not a few were failing them for fear as to what the next judicial decision in the highest Court of Appeal might effect. Others were endeavouring to make the Prayer-book the weighted cord around which the seething passions and convictions of all Episcopalians might crystallise. Everything seemed to be probable but that men, who had solemnly adopted the same documents, would agree to abide by them in their natural sense, and to lay aside all wrath, and bitterness, and clamour, and evil-speaking, when they discussed their relations to each other, as members of the same Church, and fellow-soldiers in the same army. In Scotland something of the same kind was also to be looked for. Trials for heresy, or false teaching, seemed to reveal an internal condition of the churches in which they arise which must cause foreboding rather than excite hope for the future. And it was sufficient for his purpose to point to the grave discussions in Kirk Courts and Assemblies, with which the newspaper press had made us acquainted, to show that subscription or assent to the same formularies was no guarantee for the teaching of the future. These ecclesiastical disputes on both sides of the border had stimulated, in some minds, disgust at all dogmatic theology; in other cases they had bred contempt for any earnest conviction upon religious subjects; whilst, in the popular mind, they had fostered an indifferentism much more to be dreaded than the sneer of the sceptic or the unscrupulous antagonism of those who hated and would destroy their holy faith. But if, according to this argument, they could not rely upon the Churches which insist upon subscription to their Articles and Confession, to maintain a consistent and coherent testimony on behalf of the doctrines and statements expressed in those documents, could they hope that non-subscribing Churches would be able to maintain their ground and to rally all good soldiers of their Lord for the final conflict with the unbelief in all its forms? He thought they might, not because these Churches had grown and were growing more rapidly within the last few years than formerly, nor because they gave promise of further growth and multiplication in coming days, but because of advantages which, in the nature of things, belonged to them in the degree in which they make personal faith in Jesus Christ the condition of membership.

These advantages, I submit, are chiefly the four following:—1. Each church is representative of, and thereby confesses itself to be charged with the responsibility of acting as guardian of, the truth which it testifies to the world. It is, according to our belief, a body complete in itself, and required, according to the measure of its ability, to hold forth the Word of Life. Heresy, therefore, if it break out in such a community, is naturally localised. It can be dealt with at its point of manifestation, and requires only due care to be used by those who witness its development to check its growth or to destroy it in germ. There is no pretext for delay, and every incentive to prompt and affectionate endeavours to teach the erring the way of truth more perfectly. The members of the church are the parties to initiate, to regulate, and to complete the proceedings which are necessary for the elucidation or vindication of the truth which has been misrepresented or denied; and they are bound, by their personal allegiance to the Saviour, to maintain the testimony entrusted to them in all its simplicity and uncorruptness. 2. The only standard of appeal recognised in such churches is the Canon of Scripture. The appeal lies at once to what is written for our learning in the Bible; and as sturdily as we contend for the scholarly interpretation of the words which relate to baptism, do we insist upon the authority of every other word of Scripture as it is translated by the highest and most exact scholarship in the world. The consequence is that these churches are not only open to, but must needs welcome light from every quarter; and the most illiterate of their members, being capable of reasoning and comparison in any degree, can use the verifying faculty which we claim to possess as men and as Christians, and can judge whether the new form of doctrine taught in any case, is in accordance with the things already accepted on all hands as given to us by God. 3. The existence and work of these churches compel them to inquire into the suitableness of terms and forms used in statement of the doctrines believed by their members. I do not mean that they are thus led to treat the Scriptures as if everything were left open to discussion; but that, recognising the facts therein made known to us, and the doctrines which are based upon those facts, they are not bound by the terminology which has been or is still used to define and systematise them. Accordingly we claim the right to disuse modes of expression which saintly men of former times judged most suitable for the declaration of the truth of God as they understood it; and we assert the right of all our brethren, in like manner, to eschew our forms of teaching if they can find others which more accurately represent what God hath spoken. 4. Churches which are thus organised of professed believers only are free to use all methods which commend themselves to their constituent members for the promotion of the purposes which, as Christ's witnesses, they have to accomplish. There is no ecclesiastical power which can lawfully arrest their action. They are under no external control but that of their Lord, and are ultimately accountable only unto Him for what they do or leave undone. They are without excuse, accordingly, if they do not avail themselves of the freedom which they enjoy by all means to win men to the knowledge and the faith of the Son of God. There may be differences of administration in such churches, but there must be a common life in them all.

For these reasons the Baptists did not repudiate the name by which they were now generally known in the world, because, like the early Christians at Rome to whom Paul wrote, they could say that in their baptism they had from their hearts obeyed that type of doctrine whereunto they had been delivered. The speaker concluded with an eloquent peroration, and sat down amid loud cheers.

RECEPTION OF DEPUTATIONS.

Deputations to the Union were next introduced from the following bodies:—From the Baptist Union of Scotland—the Rev. J. C. Brown, Dundee, president, and Mr. Howard Bowser, Glasgow; from the Baptist Home Missionary Society of Scotland—Mr. Charles Anderson, Edinburgh, and Dr. Macnair, Leith; from the Glasgow Association of Three Independent Denominations (the Baptists, the Congregationalists, and the Evangelical Unionists)—the Revs. James Morrison, D.D.; William Pulsford, D.D.; Fergus Ferguson, D.D.; David Russell, O. Flett, and A. Fuller Mills; from the Congregational Union of Scotland—the Revs. David Russell and Albert Goodrich; from the Scottish Temperance League—Hon. Lord Provost Collins; the Revs. Joseph Brown, D.D.; Alexander Wallace, D.D. J. A. Johnstone, and John Douglas. Short addresses were delivered by several of the deputies. Dr. Morrison said it seemed to him that, in consequence of the very peculiarity of their great religious denomination, there must be largely developed within the bonds of the Baptist brotherhood some most important moral principles; there must be, for instance, a large amount of true loyalty to conscience. (Hear, hear.) So far as he could see nothing short of that loyalty could inspire the courage that must be required, more especially in these æsthetically fastidious times, in order to the acceptance of the badge of their brotherhood. And happy, he said, was the Christian community that had, as the distinguishing feature of the men who were its typical ministers and of the men and women who were its typical members, such loyalty to the authority of the great imperative that speaks in the conscience. The Rev. David Russell and the Rev. Albert Goodrich, as representing the Congregational Union of Scotland, followed. The former, in the course of his remarks, said there was a danger in our day of men, and sometimes women too—(laughter)—supposing that they are too refined and too cultured for a fellowship of saints. (Hear, hear.) They would be glad, it might be, to join them in another world, but not in this. (Laughter.) One thing incident to the Baptist principles, directly or indirectly he could

not say, was the robust health of the members. He saw Baptists on a Sunday morning, trooping past to their own church, while he saw members of other churches so weak as to be obliged to stay at home, or run into the first church that offered, using it as their own. (Laughter.) He thought the example given by the Baptist body in that respect was greatly to be commended. (Applause.) The Rev. J. C. Brown and Mr. Howard Bowser also expressed their congratulations. The Rev. Dr. Joseph Brown, on the part of the deputation from the Scottish Temperance League, addressed the Union, and was followed by the Rev. Dr. Wallace, who also spoke.

The PRESIDENT, in responding to the last-named deputation, said that nothing lay nearer their heart in this direction than the introduction into the British Parliament of a measure which should provide for England such a deliverance from the curse of the public-house system as had been enjoyed in Scotland for some years past.

RESOLUTION ON TEMPERANCE.

The Rev. R. GLOVER, Bristol, moved:—"That this Union rejoices in the introduction of a bill into Parliament for the closing of public-houses on Sunday; that having regard to the incalculable mischief wrought by the prevalent indulgence in intoxicating drinks, and the proved efficiency of similar measures as applied to Scotland and Ireland in furthering public sobriety, this Union deems this measure worthy of the hearty support of all Christian men."

Mr. WRIGHT, Birmingham, seconded the motion, which was unanimously agreed to.

The Session resumed its sittings in the Cambridge-street Church at half-past six o'clock.

HOME AND IRISH MISSIONS.

Mr. J. P. BACON, of London, read the report of the British and Irish Baptist Home Mission Committee, which stated that the results during the last year and a half, though by no means startling, were nevertheless decidedly encouraging. More stations had been opened both in England and in Ireland. The evangelistic work in Staffordshire and the tent-services in Tyrone and Antrim marked new departures full of hope and promise. The aggregate number of services held, and of hearers to whom the Gospel had been preached, was large. The additions to the membership of the churches, so far as had been ascertained, was in England 484, and in Ireland 127, making a total of 611. It was therefore evident that their agents had not in either country been negligent or idle, and that they had not "laboured in vain or spent their strength for nought." The committee wished that they could speak as cheerfully on the subject of finance. But they were constrained to record the painful fact that the income of the society had not kept pace with its demands. The income for the whole eighteen months was 7,088*l.* 14s. 7d., and the expenditure amounted to 8,588*l.* 14s. 7d.

The Rev. H. C. LEONARD, of Bournemouth, moved the adoption of the report, remarking that the only unsatisfactory part was that the income was not larger.

The Rev. J. T. BROWN, of Northampton, in seconding the motion, referred to the action of a nobleman who had refused to give one man a farm because he preferred to go to chapel instead of church, as described elsewhere.

THE ANNUITY FUND, ETC.

The Rev. Dr. LANDELS submitted a report relative to the Annuity Fund, showing receipts for the year, 16,133*l.*; total value of securities, 70,822*l.*; amount received in free contributions, 7,242*l.*; beneficiary members, 4,576*l.* The total amount promised is about 58,000*l.*; in redemption of these promises, 37,313*l.* has been received during the year. 188 ministers, 168 wives, and 225 children have been enrolled. The number of beneficiaries now on the books, excepting annuitants, has reached 372 ministers, 236 wives, and 225 children. The annuities, numbering payments to present annuitants, amount to 2,800*l.* per annum. The total number of beneficiaries is 1,110.

The PRESIDENT announced the contemplated concentration of management of the Union, including the home mission work, in one secretary yet to be appointed, the Revs. Dr. Landels, C. M. Birrell, and J. P. Chown meanwhile consenting to act.

Mr. A. H. BAYNES announced the receipt of the balance required to make up the 1,400*l.* involved in sending out twelve more missionaries.

The augmentation fund account was read by the Rev. H. C. LEONARD, of Bournemouth, from which it appeared that there was an available balance of 3,525*l.*, leaving 575*l.* yet to be provided, if the pastor of each church approved by the committee is to receive 20*l.* Other routine business was transacted.

The meetings of the Union were resumed on Thursday morning. At half-past seven a sermon to Christian workers was preached by Mr. W. P. Lockhart, of Liverpool, in Hope-street Gaelic Church. At eleven o'clock the business meeting was held in Adelaide-place Church, when the Rev. G. Gould, of Norwich, the president, occupied the chair.

EVANGELISTIC SERVICES.

Mr. H. M. BOMPAS, Q.C., in the absence of the secretary, read the report of the evangelistic services held throughout the country under the auspices of the Union, as the result of a conference in London in April last year, upon the subject of developing the evangelistic power of the churches. Arrangements are made to visit between the present time and the end of January the principal towns in Cambridgeshire, some in Wiltshire, and the districts of Huddersfield, Middlesbro', Hartlepool, Halifax, Hebden Bridge, Burnley, Todmorden, Cheltenham, and other places. The expenditure for the cost of travelling, more than covered by receipts, had been 170*l.* A vote of thanks was passed to the churches who had surrendered the services of their pastors for the work. The Revs. F. G. Trestrail, A. G. Brown, W. Woods, Dr. Stock, J. T. Wigner, and Mr. Bourne (Liverpool), bore testimony to the past usefulness of the undertaking, and it was mentioned that pending the reappointment of a secretary to the Union the evangelisation sub-committee will conduct the movement.

THE UNSETTLEMENT OF RELIGIOUS BELIEF.

The Rev. W. MEDLEY, B.A., classical tutor at Rawdon College, next read a paper upon "Our attitude in relation to the prevalent unsettlement of religious belief." Dwelling upon the importance of the subject to the young, he remarked that their attitude as ministers would be governed by their individual characters as Christians. Recognising Providence in the matter, they might be assured of God's sympathy while submitting themselves to His quickening life. The second prerequisite was trust in one another, a large tolerance for their various points of view. As to how they were in safety to pass this period of change and disruption, and encounter its distracted speculations and inquiries, there would be required, first and chiefly, a certain moral and spiritual temper, a fulness of life in the soul, maintained by communion with our Saviour; while, on the other hand, was needed acknowledgment of certain principles of an intellectual kind, which should guide and govern their thinking. Treating in the first place of their intellectual equipment, there would, he said, be demanded a correct discrimination, which should keep in view the true relation of theology to religion. Much of the abuse showered upon theology, the hard things often spoken of it by preachers and others, was surely gratuitous and could do nothing but injury. Religion was life, embracing indeed the activity of the intellect, but concerned far more with the energy of the feelings and with practical behaviour. But theology was a science, the queen indeed of the sciences, for it was the result of the conscious voluntary application of the intellectual powers to the great truths of religion which reached them through the avenues of their spiritual sense with a view to formulation and harmony. Every religion, then, must have its theology, whether it had been developed into consciousness or not, or in whatever degree or with whatever corrections that had been done. The two things, though necessarily co-existent, were far from co-extensive, far less identical. The area in the one was the field of thought, as it was in all science, and its end was the statement and establishment of general propositions. In this case, indeed, its endeavour was to grasp and represent to the intellect what in its nature transcended it; but in religion the area was not thought, but life, and the end was not the establishment of propositions, but approach to a person, the Living Christ, whose word to His disciples defied all mere theological interpretation—"Come unto Me; I am the way, the truth, and the life." Their just attitude therefore in the fact of all possible revelations, of physical science, however novel, unexpected, or startling, should be first to assure them of the validity of the claim to be genuine discoveries, not merely unverified theories whose larger part was hypothesis. All that had been, or ever could be, changed by any such discovery was their mode of thinking of God's work, all nature being their Father's glorious handiwork. Things visible required living eyes; things spiritual required quickened spirits, or they would remain for ever unapprehended. It was of immense practical importance to recognise the truth that an essential condition of all safe progress and enlargement in theological opinion was the maintenance and fulness of life in the soul. Growth had its necessary hazards in the spiritual not less than the national life. The remedy lay in that hidden fellowship with God and Christ wherein the very heart of their religion was found. Urgent and inexorable was the demand in all times of unsettlement and transition for a single eye and a pure heart. Amid all the clamour of the schools, the strife of tongues, the dogmatism of the doctors, they had need to echo in their secret hearts à Kempis's word, "Let all doctors hold their peace, speak Thou alone unto me." Their ministry, to be worthy of the enthusiasm which should inspire and kindle it, could only at its peril descend to the level of philosophical discourse, though suffused by a refined and admirable sentiment—but must be maintained as a ministry of reconciliation, the proclamation of a Divine revelation that Christ, a Divine personal Saviour, Christ alone, could save mankind, and must be believed with the unfaltering conviction and kindled enthusiasm of men who knew more certainly than they knew anything besides the pity, power, and grace of the Saviour they preached. (Applause.)

The Rev. C. M. BIRRELL, in moving a vote of thanks for the paper just read, said he was exceedingly glad to find that Mr. Medley did not consider it his duty to sound a frantic alarm, or to call for tears and lamentations over the present crisis. It was undoubtedly a perfectly safe assertion that no sound criticism, nor sound science, nor both together, could shake any part of the truth of God; but it was possible that they might clear away many errors from their conception of the truth. (Hear, hear.) It was also most certain that in the exact degree in which they did so that they would increase their grasp of the truth, and increase their fitness for the promulgation of it to the world.

Mr. BOMPAS, of London, in seconding the motion, remarked that, after all, what affected the unbelief of people around them was their own belief. There was a tendency among young men to speak as if all the wisdom of the present day was against their simple belief in the Gospel of Christ—quoting Huxley and Tyndall in favour of their contention, and saying that only the comparatively unknown were in its favour. These people seemed to forget that the wisdom of this age was not confined simply to scientific men. If they wanted to know what the wise men of the age said they should specially turn to those who by their whole life had been brought in contact with all forms of intellectual power. (Applause.) And he ventured to think there were two classes of men to whose judgment one could be most inclined to yield. Referring to the chiefest and the highest of these, he would go to the politicians of the day, whose lives were spent weighing every form of evidence and every form of probability. He went on to give as illustrations the Christian profession and life of Mr. Gladstone, Mr. Bright, and Lord Chancellor Cairns. These men were the simplest, the humblest, in their earnest working and practical teaching that could be found in England. (Applause.)

The Rev. R. GLOVER, of Bristol, supported the resolution, which was then unanimously carried.

VOTE OF THANKS.

On the motion of the PRESIDENT, seconded by the Rev. F. TRESTRAIL, the vice-president, and supported by the Rev. C. M. BIRRELL, the Union expressed their warm appreciation of the cordial welcome to its members by the churches in Glasgow, and of the generous hospitality extended to them by the Christian brethren of all denominations.

Deputations were then appointed to the Autumnal Session of the Congregational Union at Cardiff, and to the Autumnal Session of the Baptist Union of Scotland.

THE BAPTIST UNION AND THE GOVERNMENT.

Mr. SNAPE, of Darwen, moved—"That the present condition of the country demands the serious consideration of the Christian community; that in the judgment of this Assembly the policy of the Government has been the cause of needless wars—(Hear, hear)—has involved the nation in grave financial difficulties, and has failed to ameliorate by domestic legislation the social and moral evils under which the country suffers—(applause)—that this meeting therefore urges on all the members of the Baptist Union the duty of active and united efforts to return members to Parliament pledged to oppose that policy."

Mr. CHICK, of London, seconded the resolution, which was carried unanimously.

This concluded the business, and the benediction having been pronounced the session terminated.

PUBLIC MEETING.

The closing meeting in connection with the autumnal session of the Baptist Union was held in St. Andrew's Hall on Thursday night. There was a large attendance, some 3,000 persons being present. Mr. Hugh Rose, of Edinburgh, occupied the chair.

After a few remarks from the chairman,

The Rev. J. G. GREENHOUGH, M.A., Leicester, delivered an address on "Politics and the Pulpit." He pointed out that in Scotland, in the days that were past, religion and politics went hand in hand, and in acting thus Scotland had established a great principle, which it now devolved upon the men of the present day to sustain. It was now time for the Church to reassert her claims. If wherever unrighteous deeds were done, she was the loudest in her protestations; if wherever there was spoliation she was the first to shake her hand from holding bribes; if wherever the people were calling out for justice, she was foremost among their champions; then she would win more power on earth again than ever pope, priest, or council wielded; then all true-hearted men would come crowding into her as doves flew to their windows; then her enemies would come and kneel at her Master's feet, and then the land would be a delightsome land. (Applause.)

The Rev. Dr. LANDELS afterwards spoke on "The Baptist Union in relation to other denominations." He began by pointing out the distinctive position taken up by the Union, and defined it as this—that Christ had enjoined the observance of a particular form, and that that observance left them no choice in the matter. He did not think there was anything in their principles to furnish a just cause of offence to Christians of other denominations, or reason for the apologetic strain which was frequently adopted by undenominational members of their own body. The very question was preposterous, for he maintained it was the duty of all Christians to respect the conscientious opinions of others, even though different from those held by themselves. In their dealings with other denominations let them act so that they should not be able to complain of want of courtesy, nor give the idea that they were ready for compromise; let them avoid uncharitableness on the one hand and obsequiousness on the other; let them neither turn their backs against them, nor let them lower their flag in their presence; and while ready for self-defence, let them, as far as in them lay, live at peace with all men. (Applause.)

Mr. WILLIS, Q.C., London, afterwards delivered an address on the "Solemn League and Covenant."

Votes of thanks to the speakers brought the proceedings to a close.

How We Wash at Home Without Rubbing or Boiling,

BY HARPER TWELVETREES' NICE, EASY, ECONOMICAL, AND EXPEDITIOUS PROCESS.

Written for Anxious Hard-pressed Mothers, by Mrs. H. Sheldon-Williams.

INTRODUCTION.—We were dreadfully bothered with the washing. Every week brought some demand for ready money—and not a small demand—for there were five children, besides a baby, our two selves, and a servant, all to be "washed," as I once heard a woman call it. The money paid one week had to be paid again the next, just the same; there was no end to it. Then the washing was so badly done. The clothes were a dreadful colour, and never smelt sweet. Children's frocks and pinafores, prettily trimmed, came back from their first washing with a dirty salmon-colour braid taking the place of the brilliant scarlet, and the sheets and tablecloths had all to be ornamented with patches at the corners where the laundress had pegged them to the line, and then flicked them down in a hurry without taking off the pegs. Everything wore out in a frightful way. Complaints were useless. It was either bad drying weather, or the wind had been too high, or (astounding piece of information) the sun spoiled the colour of the clothes. If we said much, her chin was in the air, and we were told that she had washed for "real gentry," and always given satisfaction.

We had long had blankets and woollen things washed at home in despair at the ruined blankets and shrunk socks, which could by no means be dragged on the children's feet; but this took some time every week. In the midst of our perplexity we saw one day in the papers these words (grateful sight to a poor mother):—

A FORTNIGHT'S FAMILY WASH in Four Hours, without rubbing or boiling, by using HARPER TWELVETREES' renowned Five-Guinea VILLA WASHER, Wringer, and Mangler (three machines in one). Carriage paid; free trial; easy payments. Illustrated prospectuses post free from Harper Twelvetrees, Laundry Machinist, 40, Finsbury Circus, London, E.C.

"Here," I said to my husband, "is surely the thing for us."

We debated ways and means; we sent for a prospectus; next for a machine on trial, and when we had had it a week determined to keep it as a most valuable family help. At first that blessed machine was to be heard rumbling at all hours of the day and almost night. The tablecloth was put through the mangle after every meal, and Sarah showed me with pride a collar and a pair of cuffs which she had washed and then put through the rollers till they were dry enough to starch and iron.

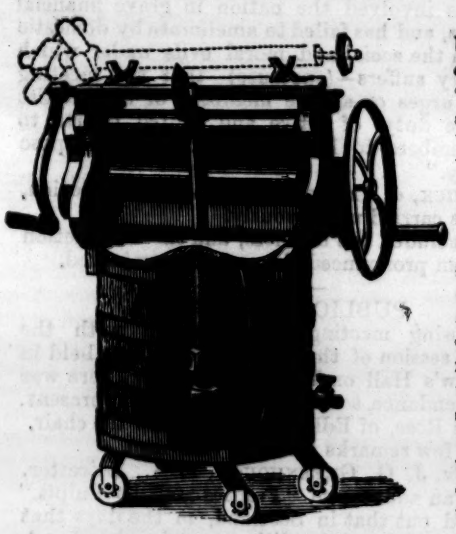
There must be many mothers almost worried to death between their natural desire to see their children always pretty and clean, and the necessity of considering the cost of washing. The thought of them has made me write these lines, hoping that others may profit by my experience. I shall say nothing but what I have proved to be true myself, and any mother will feel that what I am doing she too may do.

Copies of the little Brochure, entitled "HOW WE WASH AT HOME" (from which the above paragraphs are quoted), will be forwarded post-free on application to HARPER TWELVETREES, 40, Finsbury Circus, London, E.C.; and if the busy anxious mothers for whom Mrs. Sheldon-Williams has written should follow her plan of first sending for a FREE TRIAL of

HARPER TWELVETREES' Labour-saving, Time-saving, and Clothes-saving

VILLA WASHER, WRINGER, AND MANGLER,

(Three Machines in one), and would adopt the nice easy plan of Washing, in place of the antiquated and tedious process of "soaping in," rubbing, brushing, and boiling, they would be surprised how easily, pleasantly, economically, and expeditiously a FORTNIGHT'S FAMILY WASHING may be done.



The Complete revolution which HARPER TWELVETREES has effected in the management of the "family wash," by his persevering advocacy of the "SCIENCE OF WASHING" during the past Thirty Years, has not only considerably reduced the time, labour, and expense to a minimum, but has converted the day of wretchedness, discomfort, and gloom into one of cheerful occupation and health-giving exercise; while the numerous letters received from Purchasers of the "VILLA WASHER" from all parts of the Kingdom express the most emphatic and unqualified satisfaction with its simplicity, ease of working, and immense washing power, thoroughly washing every kind of clothing without the least injury, doing the work better than by hand-rubbing in a third of the usual time, and effecting a considerable saving in labour, fuel, soap, and the wear and tear of clothes. Should the Mater, moreover, be willing to give occasional directions during the progress of the "wash," the efficiency of the Machine would be considerably increased by her superintendence, and she would be elated by seeing the baskets-full of beautifully-cleansed, well-rinsed, and snow-white clothes all Washed and brought in Dry, ready for Mangling, by Four o'clock in the afternoon.

FREE TRIAL.

To enable intending Purchasers properly to appreciate the advantages of the "VILLA WASHER," Harper Twelvetrees solicits a Free Trial of the Machine before making a definite purchase. No charge is made for Trial, nor for Carriage; there will be no risk and no obligation to purchase if the Machine is not approved, and no expense, for Return Carriage. Should the Trial be considered satisfactory, a Liberal Discount is allowed for Cash, or EASY TERMS OF PAYMENT can be arranged to meet the convenience of purchasers.

EVERY MACHINE GUARANTEED, and sent, Carriage Paid, to any Railway Station in Great Britain.

*** In addition to the above, Harper Twelvetrees' Family Prize Washing Machines, with Tub complete, at 26s.; India-rubber Clothes-Wringers, 25s., 30s.; and Household Mangle and Wringer at 50s., are supplied, Carriage Paid, on EASY INSTALMENT TERMS, to suit all classes.

LETTERS OF APPROVAL.

Mr. C. Pamment, St. Saviour's Villa, Bury St. Edmunds, writes:—"Formerly the Washing occupied the day from eight a.m. till eight p.m., and now my wife has all done in three hours, and the Copper Fire is out Five Hours sooner than it used to be."

The Rev. J. Robinson, Chapel House, Great Sampford, Essex:—"Mrs. Robinson likes the Machine very much, and with the aid of the servant, aged fourteen, our fortnight's wash for six in family is done in four hours."

Mrs. Jones, the wife of the proprietor of the *Dover Express*, Dover: "I am astonished that so simple and easily-managed a mechanical contrivance should be such a woman's help in abolishing the drudgery of washing-day. By following your printed directions in every detail, our washing, which formerly occupied a whole day, is now easily done in two hours."

Mr. W. Poole, 49, Sidmouth-street, Gray's Inn-road, London, W.C.:—"My wife has found the 'Villa Washer' of great service in lightening the labour and shortening the hours of the washing-day. I shall more than pay for the machine in a year in saving what we have paid a woman to help us, and that does not include mangling, the cost of which is also saved, and which amounts to a considerable item in the twelve months."

Mr. J. Jenkinson, Wesleyan Day-school, Stacksteads:—"The 'Villa Washer' gives Mrs. Jenkinson great satisfaction. It washes the linen very clean, and is, as you say, a real washer. She has just had a wash of blankets, counterpanes, and carpets. Twenty yards of Kidderminster carpets, which have been constantly worn for eight years, look as fresh, and the colours as clear and bright as when first laid down. They had been several times washed by hand, but never looked clean, and we thought the colours had faded; now, however, they look as good as new."

Mr. James Parkman, Laundryman, 5, Edward's-lane, Church-street, Stoke Newington, N.:—"I wash 15 dozen collars and ladies' cuffs in five minutes; 150 pocket handkerchiefs in five minutes; 60 hotel tablecloths in an hour; 10 dozen bedroom towels per hour; 3½ dozen shirts per hour; 1½ dozen sheets per hour; and counterpanes, blankets, dining-room curtains, and such things in proportion."

G. W. Smith, Esq., Morden-road, Merton:—"We are immensely pleased with the Villa Washer, and have continued satisfaction in its use, the clothes looking cleaner and clearer than by ordinary hand-rubbing; and the washing is always done before dinner."

The Rev. Alexander Yeats, Baptist Manse, Lerwick, Shetland:—"My wife pronounces the Villa Washer a marvel. She washed 121 different articles, including five large sheets, and one or two tablecloths, in less than four hours, and much better than by hand-rubbing."

Rev. Robt. Adams, Congregational Minister, Wivelscombe:—"The time you allowed for trial of the Villa Washing Machine has not expired, but the Machine has done so admirably the few times it has been used, and Mrs. Adams is so delighted with it, that I have great pleasure in forwarding cheque for payment. For the first trial, sufficient clothes had been collected to keep a washerwoman going for three days, but less than a day sufficed to make them ready for hanging out."

Mrs. Jay, Glycene Cottage, Ravenscourt Park, W.:—"The Villa Washer far exceeds my expectations. My clothes, even collars and cuffs, are never rubbed; and the linen is never boiled, as I am unfortunately without a copper. We usually have twelve dozen in the wash every fortnight, and our washing takes about three and a half hours."

Miss Beale, 8, Arklow-square, Ramsgate:—"On Thursday I gave the Villa Washer Machine a trial with a very large wash, which included sixteen large sheets, four full-sized counterpanes, and several dozen towels. One woman got through the wash in the day with a little assistance from the servant. A lady visiting here quite intends to get one of your machines."

Mrs. Watson, The Moat House, Hertingfordbury, near Hertford:—"I tell you with gratitude the success I have had with your Villa Washing and Mangling Machine; it saves me on an average 12s. a week; more when heavy articles, such as quilts and blankets, have to be washed. My sister now intends to have one like mine."

Rev. H. Young, Congregational Minister, Looe:—"The 'Villa' Washing Machine is a most decided success, and renders the laundry work in the family quite a different matter to what it was formerly. We have been recommending it right and left.

"My wife is exceedingly pleased with it, and has allowed the washing of a poor widow lady and her children to be done with our own, and the whole is done far better, and in much less time than our own used to be."

Mr. Edward Hall, 15, Ashcroft-road, Bow-road, London:—"We have had one of your washing machines in use for the last twelve years, which does our three weeks' washing (for six persons) in a little under two hours. Before we had the machine, the washerwoman was at work from early morn till late at night."

Illustrated Prospectuses free of Harper Twelvetrees, Laundry Engineer, 40, Finsbury Circus, London, E.C.

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